TREATISE OF WITCHCRAFT 1616.

Bradley - Narcan - Pituitary

ROBERTS, Alexander. A treatise of witchcraft. wherein sundry propositions are laid downe, plainely discovering the wickednesse of that damnable art...with a true narration of the witchcrafts which Mary Smith, wife of Henry Smith, Glover, did practise: of her contract vocally made between the devill and her,..by whose meanes she hurt sundry persons whom she envied.... London: Samuel Man, 1616.

First edition. 4to, ½ calf. [8], 80 pp. Side and footnotes. Woodcut headpiece and reverse initials. Slight worming in inner margin. Cont. signature of Anthony Agas, and note of price paid on title; shelf mark(s) on title. [perhaps a son of London printer Edward Aggas (fl. 1576-1616; d. 1624/5) and of land surveyor Radulph Agas (1540?-1621).]

(2) in the form of propositions & corollaries,

(1) Roberts (fl. 1610-16), B.D. and preacher at King's Lynn, Norfolk, writer of Biblical commentaries and devotional works. The first ~~portion half~~ of the treatise treats witchcraft in general ~~and~~ (4) is followed by the account of the misdeeds of Mary Smith, (3) copiously annotated with citations from Scripture, ~~the~~ Church fathers, Psellus Bodin, Remigius, and Binsfeld, (5) and then the concluding propositions are given. STC 21075. BL 21, 760.

(6th copies)

Robert
Wickenden

Tractatus 1 8

A Treatise of Witchcraft.

Anthony Ayas.

Wherein sundry Propositions are laid downe, plainely discouering the wickednesse of that damnable Art, with diuerse other speciall points annexed, not impertinent to the same, such as ought diligently of euery Christian to be considered.

*With a true Narration of the Witch-*crafts which *Mary Smith*, wife of *Henry Smith* Glouer, did practise: Of her contract vocally made between the Deuill and her, in solemne termes, by whose meanes she hurt sundry persons whom she enuied: Which is confirmed by her owne confession, and also from the publique Records of the Examination of diuerse vpon their oathes: And *lastly, of her death and execution, for the same; which was on the twelfth day of Ianuarie last past.*

By ALEXANDER ROBERTS B. D. and Preacher of Gods Word at *Kings-Linne* in *Norffolke.*

EXOD. 22. 18.
Thou shalt not suffer a Witch to liue.

Impium est nos illis esse Remissos, quos cœlestis Pietas,
Non Patitur impunitos: Alarus Rex apud Cassiodorum.

LONDON,
Printed by N. O. for SAMVEL MAN, and are to be sold at his Shop in Pauls Church-yard at the signe of the Ball.
1616.

¶ To the right Worſhipfull Maiſter *Iohn Atkin Maior*, *the Re*-corder and Aldermen, and to the Common Counſaile, Burgeſſes and Inhabitants of *Kings Linne in Norffolke*, Grace and Peace.

Right Worſhipfull:

IN theſe laſt dayes, and perilous times, among the reſt of thoſe dreadfull euills, which are fore-told ſhould abound in them, a cloſe & diſguiſed contempt of religion may be iuſtly accounted as chiefe, which cauſeth and bringeth vpon men all diſaſtrous effects, when although it be ſhadowed with a beautifull Maske of holines, faire tongued: yet falſe-harted,[a] *profeſſing they know God, but in works deny him.* And among theſe there be two eſpeciall ſorts; the one, who entertaining a ſtubborne, and curious raſh boldnes, ſtriue by the iudgemẽt of reaſon, to ſearch ouer-deeply into the knowledge of thoſe things which are farre aboue the reach of any humane capacitie. And ſo making ſhipwracke in this deep and vnſoundable Sea, ouerwhelme themſelues in the gulfe thereof. The other kind is more ſottiſh, dull, and of a ſlow wit,

2. *Timoth.* 3. 5.

a *Titus* 1. 16.

and therefore ouer-credulous, beleeuing euerie thing, especially when they be carried by the violent tempest of their desires, and other vngouerned affections; and among these the diuell vsually spreadeth his netts, as assured of a prey, wayting closely if hee can espie any, who either grow discontented and desperate, through want and pouerty, or be exasperated with a wrathfull and vnruly passion of reuenge, or transported by vnsatiable loue to obtaine some thing they desire; and these hee taking aduantage, assaulteth with golden and glorious promises, to performe vnto them the wishes of their owne hearts; the drift whereof is (hee being as at the first incased in a subtile Serpents skinne) onely to enthrall and invassall them slaues to himselfe. The first of these mentioned, are slie and masked Atheists, who ouer-shadow their secret impiety, loose and dissolute behauiour with some outward conformitie and shew of religion, snatching (as they thinke) a sufficient warrantize thereof from those disorders they obserue among men, and therfore passe vncensured, hauing a ciuill, but dissembled carriage. The second be Sorcerers, Wisards, Witches, and the rest of that ranke and kindred: no small multitude swarming now in the world, yet supposed of many, rather worthy pitty then punishment, as deluded by fantasies, and mis-led, not effecting those harmes wherewith they bee charged, or themselues acknowledge. But considering they be ioyned and linked together with Satan in a league (the common and professed e-

nemy

nemy of mankinde) and by his helpe performe many ſubtile miſchieuous actions, and hurtfull deſignes, it is ſtrange that from ſo great a ſmoake ariſing, they neither deſcrie nor feare ſome fire. And therefore, in reſpect of theſe, I haue at your appointment and requeſt (for whom I am moſt willing to beſtow my beſt labours and euer ſhall be) penned this ſmall Treatiſe, occaſioned by the detection of a late witch among you, whoſe irreligious care, and vnwearied induſtry, is not to be defrauded of deſerued commendation, and by mature deliberation, and diſcreete ſearch, found out her irreligious and impious demeanour, and alſo diſcouered ſundry her vnnaturall and inhumane miſchiefes done to others, whereof being conuicted, ſhe was accordingly ſentenced, and did vndergoe the penalty iuſtly appointed, and due by Law vnto malefactors of that kinde. After all which, you kindled with a holy zeale of the aduauncement of Gods glorie, and giuing ſatisfaction to euery one howſoeuer affected, intermitted no meanes, vſing therein the labour of your carefull Miniſters (willingly offering themſelues in this holy ſeruice) whereby ſhe might be broght (as one conuerted in the laſt houre) to the ſight & acknowledgement of her heinous ſins in generall, & particularly of that of witchcraft, confeſſing the ſame, & by true repentance, and embracing of the tender mercies of God in Chriſt Ieſus ſaue her ſoule (who refuſeth no true and vnfained conuert at any time.) And hee gratiouſly bleſſing theſe religious endeuors of yours, vouch-

ſafed to ſecond the ſame with a happy and wiſhed for euent, which (as I hope) ſhall appeare manifeſtly in the following Treatiſe vnto all thoſe who are not fondly, & without cauſe, too much wedded to their owne conceits: And thus, deſiring GOD moſt humbly to confirme and ſtrengthen you in his truth, which euer you haue loued, and is your due praiſe, and ſhall be at the laſt an honour vnto you: I reſt

Your Worſhips in all Chriſtian duty to be commaunded,

A. ROBERTS.

To the Reader.

CHriſtian Reader, I haue vpon occaſion penned this ſhort diſcourſe, and that of ſuch a ſubiect wherewith not being well acquainted, am enforced to craue ſome direction from thoſe, whoſe names you ſhall finde remembred in the ſame: (that I be not vnthankefull vnto thoſe from whom I receiue inſtruction) and haue in former time, and latter dayes, taken paines in ſearching out, both the ſpeculatiue, and practique parts of this damnable Art of Witchcraft, a dangerous and ſeducing inuention of Sathan, who from the Arcenals, and Magiſins ſtore-houſes of his ancient and miſchieuous furniture, hath not ſpared to affoord all helpe, and the beſt Engines for the ſubuerting of ſoules, pliable to his allurements: and to this end, beſide a plaine narration of fact in this caſe committed and confeſſed, (leaſt the Treatiſe ſhould be too bare and naked) I haue added thereunto a few Propoſitions, agreeing to ſuch a ſubiect matter, manifeſting ſome ſpeciall poynts not altogether impertinent in my opinion, nor vnworthy of due conſideration: I know mine owne wants, and do as willingly acknowledge them: One more experienced, and of greater leaſure, and better health, had beene fitter for the opening and diſcouering of ſo deepe a myſtery, and hidden ſecret of Iniquity, as this is; and haply hereafter may be willing to take that taske in hand: yet herein thou ſhalt finde ſomething not vſuall: A manifeſt contract made with the Diuell, and by the ſolemne tearmes of a league, which is the ground of all the pernitious actions proceeding from thoſe ſorts of people, who are, haue beene, and ſhall be practitioners in that curſed and helliſh Art. And yet no more then ſhe, that Witch of whom

in

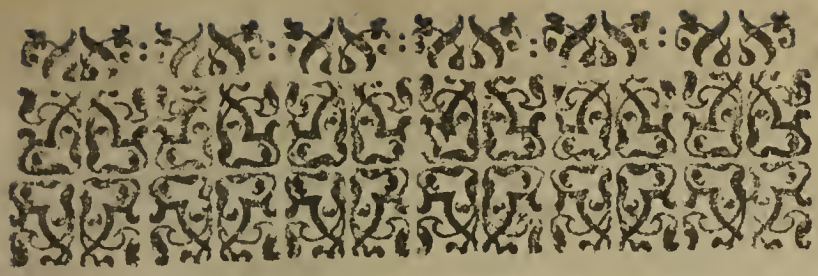
in this relation we do speake, hath of her owne accord, and voluntarily acknowledged after conference had wit hme, and sundry learned and reuerend Diuines, who both prayed for her conuersion, carefully instructed her in the way to saluation, and hopefully rescued her from the Diuell, (to whom she was deuoted, and by him seduced) and regained her to God, from whom she was departed by Apostacie. And in this so Christian and holy action were the continuall paines of

Maister
- Thomas Howes.
- Thomas Hares.
- Iohn Man.
- William Leedes.
- Robert Burward.
- William Armitage.

And of these in the day of execution (which she in no wise would condiscend vnto should be deferred, though offered repriuall vpon hope that more might haue beene acknowledged) being very distemperate, neuertheleſſe some accompanied her to the place, and were both eye and eare-witnesses of her behauiour there, seeing and hearing how she did then particularly confesse her confederacy with the Diuell, cursing, banning, and enuy towards her neighbours, and hurts done to them, expressing euery one by name, so many as be in the following discourse, nominated, and how she craued mercy of God, and pardon for her offences, with other more specialties afterward expressed. And thus I end, taking my leaue, and commending thee to the gracious guidance and preseruation of our good God in our blessed Sauiour Christ Iesus.

Thine euer in the Lord,

A. ROBERTS.



A TREATISE OF THE CONFESSION AND EXECVTION OF *MARY SMITH*, *CONVICTED OF WITCHCRAFT*,

and condemned for the ſame: of her contract vocally & in ſolemne tearmes made with the Diuell; by whoſe meanes ſhe hurt ſundry perſons whom ſhe enuied, with ſome neceſſary Propoſitions added thereunto, diſcouering the wickedneſſe of that damnable Art, and diuers other ſpeciall poynts, not impertinent vnto the ſame, ſuch as ought diligently of euery Chriſtian to bee conſidered.

THERE is ſome diuerſitie of iudgement among the learned, who ſhould be the firſt Author and Inuenter of Magicall and curious Arts. The moſt generall occurrence of opinion is, that they fetch their pedigree from the[a] *Perſians*, who ſearching more deeply into the ſecrets of Nature then others, and not contented to bound themſelues within the limits thereof, fell foule of the Diuell, and were inſnared in his nets.

[a] *Auguſtinus de diuinatione Dæmonum: & de Ciuitate Dei. lib. 7. cap 35. Plinius hiſtoriæ naturalis lib. 30. cap. 1.*

And among these, the publisher vnto the world was *Zoroaster*, who so soone as he by birth [b] entred the world, contrary to the vsuall condition of other men, laughed, (whereas the beginning of our life is a sob, the end a sigh) and this was ominous to himselfe, no warrantise for the enioying of the pleasures of this life, ouercome in battell by *Ninus* [c] King of the *Assyrians*, and ending his dayes by the stroake of a thunder-bolt, and could not, though a famous Sorcerer, either fore-see, or preuent his owne destinie. And because he writ many bookes of this damnable Art, and left them to posterity, may well be accounted a chiefe maister of the same But the Diuell [d] must haue the precedencie, whose schollers both he and the rest were, who followed treading in his steps. For he taught them South-saying, Auguration, Necromancie, and the rest, meere delusions, aiming therein at no other marke, then to with draw men from the true worshipping of God. And all these pernitious practises are fast tied together by the tailes, though their faces looke sundry wayes; and therefore the Professors thereof are stiled by sundry names, as Magitians, Necromancers, Inchanters, Wisards, Hagges, Fortune-tellers, Diuiners, Witches, Cunning Men, and Women, &c. Whose Art is such a hidden mystery of [e] wickednesse, and so vnsearchable a depth of Sathan, that neither the secrets of the one can be discouered, nor the bottome of the other further sounded,

[b] *Augustinus de Ciuitate Dei. lib. 21. cap. 14.*

[c] *Iustinus in Epitome Trogi Pompeij. lib 1.*

[d] *Lactantius de origine erroris. lib. 2. cap. 17.* And citeth the testimony of *Sibilla Erithræa* for proofe hereof. *Gratianus Decretorum part. 2. causa 26 quest 2 Canone sine saluatore, & inuentas esse has artes* [illegible] *affirmat Cedrenus in historiæ compendio.*

[e] *Probationes ex quibus legitimũ est Iudicia fieri, tres necessariæ planè dici & indubitatæ possunt 1ª veritas notorij & permanentis facti. 2ª confessio voluntaria eius qui reus factus est, atque peractus 3ª certorum testium firmorumque testimonium: his & 4ª addi potest violentæ præsumptiones de Bodinus de Demonomania lib. 4. cap. 2. 3. 4.*

then either the practisers thereof themselues by their owne voluntary confessions made, or procured by order of Iustice (according to the manner of that Countrey where they be questioned) haue acknowledged, or is manifested by the sundry mischiefes done of them vnto others, proued by impartiall testimonies vpon oath, and by vehement presumptions confirmed, or else communicated vnto vs in the learned Treatises, and discourses of[f] ancient and late Writers gathered from the same grounds. And[f] although this Hellish Art be not now so frequent as heretofore, since the Pagans haue beene conuerted vnto Christianity, and the thick fogges of Popery ouer-mantling the bright shining beames of the Gospel of *Iesus Christ* (who came to dissolue the workes of the Diuell .1. *Ioh.* 3.8.) and were by the sincere and powerfull preaching therof dispersed; yet considering these bee the last times, dayes euill & dangerous, fore-told that should come, 2. *Tim.* 3. 1. in which iniquity must abound, *Mat.* 24. 12. and as a raging deluge ouer-runne all, so that Faith shall scarce be found vpon earth, *Luk.* 18.8. and the Diuell loosed from his thousand yeares imprisonment,* *Reuel.* 20. 3. enraged with great wrath walketh about, and seeketh whom he may deuoure. 1. *Pet.* 5. 8. Because he knoweth hee hath but a short time, *Reu.* 12. 12. Before I enter into the particularity of the narra-

[f] The Oracles of the Pagans in all places of the world, whē CHRIST was borne, were silenced, and the Diuell became mute: so that *Augustus Cesar* demanding of *Apollo* by his messengers, sent to *Delphos*, had this answer returned, παῖς ἑβραῖος κελεύει &c. in sence thus much, *An Hebrue Childe commandeth me to leaue this place, and returne againe to hell.* From hence therefore you must depart from

our Altars, without resolution of any questions propounded. *Eusebius de præparatione Euangelica. lib. 5. cap 8. Theodoretus de Græcorum affectionum curatione qui est de oraculis* μετὰ τὴν τοῦ σωτῆρος ἡμῶν ἐπιφάνειαν ἀπέδρασαν οἱ τῶν δὲ τὴν ἐξαπάτην τοῖς ἀνθρώποις παρεσχέθεντες, *Vide & Suidam in Augusto, & Athanasium de incarnatione verbi.*

* *De hac ligatione & solutione Diaboli plenissimè August. de Ciuitate Dei, lib. 20. cap. 8.*

tion intended, it shall be materiall to set downe some generall propositions, as a handfull of gleanings gathered in the plentifull harvest of such learned men, who haue written of this argument, whereby the erronious may be recalled, the weake strengthened, the ignorant informed, and such as iudge aright already, confirmed: and among many other these as chiefe, all which you shall see exemplified in the following Discourse.

The first Proposition.

IT is a *Quære*, though needlesse, whether there be any Witches: for they[g] haue some *Proctors* who plead a nullitie in this case, perswade themselues, and would induce others to be of the same minde, that there be no Witches at all: but a sort of melancholique, aged, and ignorant Women, deluded in their imagination; and acknowledge such things to be effected by them, which are vnpossible, vnlikely, and they neuer did; and therefore Magistrates who inflict any punishment vpon them, be vnmercifull and cruell Butchers. Yet by the way, and their good leaue, who take vpon them this Apology, all who are conuented vpon these vnlawfull action, are not strucken in yeares; but some euen in the flower of their youth be nuzled vp in the same, and conuicted to be practisers thereof; neither be they ouerflowed with a blacke melancholique humor, dazeling the phantasie, but haue

[g] *Wierus de magorũ infamium pœnis lib 6. cap. 17. 18 19 20 21 22 23 24 &c. 27. & de Lamijs lib 3. cap 7. & de laniarum impotentia.* But this position commeth from another as dangerous, euen Infidelity denying that there be any Diuels, but in opinion; which was the doctrine of *Aristotle*, and he Peripateique Philosophers. *Pomponatius de incantationibus. Binsfeldius de confessionibus maleficorum*

haue their vnderstandings cleere, and wits as quicke as other: Neither yet be they all women, though for the most part that sexe be inclinable thereunto: (as shall afterward be shewed, and the causes thereof) but men also on whose behalfe no exception can be laid, why any should demurre either of their offence or punishment for the same. Wherefore for this point, and confirmation of the affirmatiue, wee haue sundry pregnant and euident proofes.

First testimonies Diuine and Humane: Diuine of *God* himselfe in his word,[h] left for our instruction in all dogmaticall truth, reproofe and confutation of falsehood in opinions, correction for the reforming of misdemeaners in conuersation, doctrine for the guidance of euery estate Politicall, Ecclesiasticall, Oeconomicall. 2. *Timoth.* 3. 16. Therefore expressely, *Thou shalt not suffer a witch to liue, Exod.* 22. 18 [i] but to bee executed in the same day wherein she is conuicted, and this was a custome obserued by the ancient Fathers.

[h] Διδασκαλία ἔλεγχος ἐπανορθωσις παιδείας.

[i] *Philo in libro de legibus specialibus.*

And *Deuteronomy* 18. 10. 11. there is a blacke Bill set downe[k], and registred of sundry kinds of these seruices of Sathan, all condemned, and God addeth in the same place the reasons of this his seuere and sharpe iudgement against them. First, because they are an abhomination vnto him Secondly, he determineth vtterly to destroy all such, and giueth his people the Israelites an example thereof in the Canaanites, whom their Land spewed out. Thirdly, for that he requireth all who belong vnto him, to be pure, vndefiled and holy,

[k] *Vide Paulum Phagium in annotationibus, & Chaldaicam Paraphrasin in cap* 18. & 19 *Leuitici.*

not stained with impieties, for they are bound vnto him by couenant in obedience. Fourthly, such were the Heathen, strangers from God, blinded in their dark vnderstanding, without sauing knowledge, with whom the Israelites, a chosen and peculiar nation, enioying his lawes and statutes, must haue no familiarity. Further, the woman of *Endor* acknowledgeth herselfe to be one of the rank. 1.*Sam*.28.9. And *Iesabel*, mother of *Iehoram*, is in plaine tearmes stiled a Witch. 2.*King*.9.22. who is supposed to haue brought this Art, and the Professors thereof into *Samaria*, which there continued for the space of sixe hundred yeares. Insomuch that it was rife in common speech, when any would reproach another, to doe the same in this forme; *Thou art a Samaritan, and hast a Diuell* (a familiar spirit) which the malicious Iewes, not abiding his heauenly and gracious doctrine, obiected to Christ Iesus our blessed Sauiour, *Ioh.* 8.48. The holy Apostle reprouing the *Galathians* for their sudden Apostasie and back-sliding from the Gospell so powerfully preached vnto them and with so great euidence of the spirit, as though Christ had bin crucified before their eyes, doth it in no other termes then these, *Who hath bewitched you? Gal.*3.1. And afterward, *Cap.* 5.20. marshalleth Witch-craft among the workes of the flesh: In both which places the names are taken from the seducements and illusions of Inchanters, who astonish the mindes, and deceiue the senses of men, and all that by vertue of a contract passed betweene them and the Diuell. Other like proofes may

[1] *Bodinus in confutatione opinionum Wieri.*

may be added to these alledged, *Leuit.* 20.6. *Micah* 5.12. *Nahum* 3.4. Now then when God affirmeth there be such, whose words are truth, shall man dare once to open his mouth, and contradict the most righteous?

Concerning humane witnesses, they be almost infinite; and therefore it shall be sufficient to produce some few, choyce, and selected: [m] The second Councell of *Constantinople* held and gathered together in the Imperiall palace, of two hundred seuen and twenty learned and reuerent Bishops, nameth sundry sorts of such Sorcerers, and censureth their actions to be the damned practises of the Pagans, and decreeth all the Agents therein excommunicated from the Church and society of Christian people, adding the motiue reason of this their determined sentence, from the Apostle, 2.*Cor.*6.14. For righteousnesse hath no fellowship with vnrighteousnesse, neither is there communion of light with darknesse, nor concord with Christ and Belial, nor the beleeuer can haue part with an Infidell. And [n] *Chrysostome* sharply reproueth all such, and those who aduise with them vpon any occasion, confuting the reasons which they take to be sufficient warrantise of their doings. As among the rest they will pretend, Shee was a Christian woman who doth thus charme or inchant; and taketh no other but the name of God in her mouth, vseth the words of sacred Scripture. To this that holy Father re-

[m] *Cap.61. congregata est hæc synodus sub Iustiniano qui vocatus est* βασιλικὸς, *in qua erant Episcopi, 227. Balsamon in suis ad eum Commentarijs, & vocata est synodus in Trullo erat autem ὁ τρούλλος Secretarium palatij quia in eo fuit celebrata, eam autē πενθέκτω vocat Balsamon quasi Qui ni sextā dicas quia quod quintæ & sextæ synodus deerat (septem enim recipiunt Græci) hæc expleuit, Nomenclator Græcorum dictionum quæ apud Harmenopulum occurrunt in suis iuris Promptuario.*

[n] This testimony of *Chrysostome* is cited by *Balsamon*, in his exposition vpon that Chapter of the holy Bishop

Councell before alleaged, to which may be added others of the same in his 9 *Homily* vpon the Epistle to the *Colossians*, & his 6 Sermon against the *Iewes*.

plieth,

plieth, Therefore she is the more to be hated, because shee hath abused and taken in vaine that great and glorious name, and professing herselfe a Christian, yet practiseth the * damnable Arts of miscreant and vnbeleeuing Heathen. For the Diuels could speake the name of God, and neuertheless were still Diuels; and when they said vnto Christ, they knew who he was, the holy one of God, &c. *Mar.* 1.24.25. their mouthes were stopped, he would no such witnesse, that wee should learne, not to beleeue them when they say the truth: for this is but a bait, that wee might afterward follow their lies. There is much mention made of these, both in the Ciuill and [n] Canon Lawes, and diuersitie of punishment alotted out for them; so that none can doubt but that there hath beene, and are such. I might remember vnto you the authority of *Clemens Romanus* in his Recognitions, and those Constitutions which are fathered vpon the Apostles; but their credit is not so great, that they may without exception be impannelled vpon this Iury, for they haue long since been chalenged of [o] insufficiencie.

Among the Gentiles, when these so qualitied persons did swarme, and were accounted of high esteeme, there be reckoned vp whole troopes of this blacke guard of the Diuell; As [p] *Circe* whom *Homer* reporteth to haue turned *Vlysses* Companions into Wolues, Lyons, Swine, &c. by her Inchantments, insauaging and making them beast-like and furious. *Medea* [q] famous in this kinde, for she murthered by Witch-craft *Glauca* in

* *Superstitio tãto peior est quãto plura miscentur bona, quoniã vnde debeat honorari Deus honoratur Diabolus.* Ioh. Gerson *in Trilogio Astrologiæ Theologisatæ propositione* 21.

n *Vide Phothiũ Patriarchã Constantinopolitanũ in nono Canone titulo* 13. *cap.* 19

o *Ierome* in his Apology against *Ruffinus.* and *Eusebius* aloweth but one only Epistle of his, *Histor. Ecclesiast.* 2. *cap.* 16. *Gratianus distinct* 15. *Epiphanius contra Audianos.*

p *Homer. odissea* 10, φαρμάκοις ἤλιασε *Eustathius.*

q *Euripides in Medea. Ouidius Metamorph. lib.* 7. *Pindarus Pythonum Idillio* 4. *Apollonius Argonauticorum lib.* 40.

in the day of her marriage, who enioyed *Iason* her loue. And [r] the Mortars of these two, wherein they stamped their Magicall drugges, were for a long time kept in a certaine mountaine, and shewed as strange monuments to those who desired a sight of them. For [f] the Diuell furnisheth such with powders, oyntments, hearbes, and like receipts, whereby they procure sicknesse, death, health, or worke other supernaturall effects. Of the same profession were [t] *Simotha*, [u] *Erictho*, [x] *Canidia*, and infinite others beside, whose damnable memory deserueth to be buried in euerlasting obliuion.

[r] *Scholiastes Theocriti Idil 2* ἐν τῷ στελεκτηρίῳ δρεῖ διὰ κυδεπὶ τῶν μυθείας καὶ Κίρκης ὅρμος ἐν ὅσοις ἔκοπτον τὰ φαρμακά

[f] *Remigius demonolatriæ lib. 1. cap 2.*

[t] *Theocritus in* φαρμακευτεία, *Idil. 2.*

[u] *Lucan. Pharsalibus lib. 6.*

[x] *Horatius* Ἐποδῶν *lib. 5.*

But because the reports of these may seeme to carry small credit, for that they come from Poets, who are stained with the note of licentious [y] faining, and so put off as vaine fictions; yet seeing they deliuer nothing herein but that which was well knowne and vsuall in those times wherein they liued, they are not slightly, and vpon an imagined conceit, to be reiected: for they affirme no more then is manifest in the records of most approued Histories, whose essence is and must be [z] truth, [a] as straightnesse of a rule, or else deserue not that title. In which wee reade of [b] *Martiana*, [c] *Locusta*, [d] *Martha*, [e] *Pamphilia*, [f] *Aruna*, *&c.* And not to insist vpon particulars, there bee infinite numbers ouerflowing euen in these our [g] dayes,

[y] *Pictoribus atque Poetis quidlibet audiendi semper fuit æqua potestas.*

[z] καθάπερ ἐμψύχου σώματος τῶν ὀφείων ἐξαιρεθείσων ἀκρείοτας τὸ ὅλον: ἔτως ἐξ ἰσοφείας ἐὰν ἄρης τὴν ἀλήθειαν, τὸ καταλειπόμενον ἀυτῆς, ἀνωφελὲς γίγνεται διήγημα *Polib. historiarum lib. 12.*

[a] *Timaus* Κάτονος ἰδιότης εὐθεῖα.

[b] *Tacitus Annal. lib. 2.*

[c] *Idem annal. lib. 12. & 13. & Suetonius in Claudio c. 33.*

[d] *Plutarchus in Mario.*

[e] *Apuleius.*

[f] *Munsterus Cosmographiæ lib. 2.*

[g] *Remigius*, a iudge in these cases reporteth of 900 executed in Lorayne for this offence of Witch-craft in the time of his gouernement.

since the sinceritie of Christian Profession hath decreased, and beene in a sort ecclipsed in the hearts of men: for the period of the continuance thereof (after it be once imbraced) in his first integrity, either for zeale of affection, or strictnesse of discipline, hath beene by some learned Diuines[h] obserued, to bee confined within the compasse of twenty yeares; and then afterward by degrees, the one waxed cold, and the other dissolute: which being so, it is not to be maruelled though the Diuell now begin to shew himselfe in these his instruments, as heretofore, though he cannot in the same measure, in respect of those sparkes of light which yet shine amongst vs. But of this so much now, because I shall haue afterward occasion further to enlarge this poynt.

[h] *Lutherus in Genesin.*

Againe, the policie of all States[i] haue prouided for the rooting out of these poysonfull Weedes, and cutting of these rotten and infected members; and therefore infallibly prouing their existence and being: for all[k] penall lawes looke to matters of fact, and are made to punish for the present, and preuent in future, some wicked actions already committed. And therefore *Solon* the Athenian making statutes for the setling of that Common-wealth, when a defect was found, that he omitted to prouide a cautelous restraint, and appoint[l] answerable punishmẽt for such who had killed their parents, answered, He neuer suspected there were or would be any such. Wherefore to confirme the position set downe, God doth

[i] *Binfeldius de confessionibus maleficorum,* calleth this reason a most strong & conuincing argument.

[k] *Ex malis moribus bonæ nascuntur leges.*

[l] *Diogenes Laertius lib. 1. de vitis Philosophorum in Solone.*

Cicero in Oratione pro Roscio Amerino.

not threaten to cast away his people for murther, incest, tyranny, &c. But Sorcery, *Leuit.20.6.* And *Samuel* willing to shew *Saul* the grieuousnesse of his disobedience, compareth it to witch-craft, 1.*Sam.*15.23. The Holy Ghost also manifesting how highly God was displeased with *Manasses*, maketh this the reason, because hee gaue himselfe to Witch-craft, and to Charming, and to Sorcery, and vsed them who had familiar spirits, and did much euill in the sight of the Lord to anger him, 2.*Chro.*33.6. And for this offence were the ten tribes of Israell led into captiuitie, 2.*King.* 17.17. [m] The twelue Tables of the Romans (the ancientest law they haue) by a solemne Embassage (sent for that purpose) obtained from *Athens*, & accounted as a Library of knowledge, do both make mention of such malefactors, & decree a penaltie to be inflicted vpon them. [n] *Constantius* and *Constantinus* thinke them worthy of some vnusuall death, as enemies of mankinde, strangers from nature: [o] and *Iulius Paulus* distinguishing the punishment according to the different qualitie of the offenders, pronounceth out of the then receiued opinions, that the better sort found guilty, were to dye (not determining the manner) those of meaner condition either to bee crucified, or deuoured of wilde beasts.

Our ancient Saxon Kings before the [p] Conquest, haue in their municipall Lawes apparantly demonstrated what they conceiued of these so dangerous and diuellish persons. *Alucidus* keepeth the expresse words of God: *Fœminas sagas*

[m] Of these 12. Tables *Liuie* in the 3 booke of his first Decad. *Dionysius Halicarnasseus* 10 Booke of his History, & *Iohannes Rosinus* most fully in the 6 chapter of his 8 booke of Roman antiquities.

[n] *Liuius. Plinius lib.34.cap.5. Cicero de legibus, lib.2.& de de orato primo. Cod.lib.9.titul. 18.lege multi magicis actibus.*

[o] *Sententiarum receptarum lib. 5.cap.25. ad legem Corneliam de sicariis & maleficis. Paulus Iurisconsultus.*

[p] *In ἀρχαιονομια sive de priscis Anglorum legibus Guilielmus Lambertus.*

ne sinito viuere. Suffer not women Witches to liue. *Gunthrunus* and *Canutus* will haue them, being once apprehended (that the rest of the people might bee pure and vndefiled) sent into banishment, or if they abide in the kingdome (continuing their lewd practises) executed according to desert. So *Athelstane*, if they be conuicted to haue killed any, &c. And how the present estate standeth affected toward them, the sundry strict statutes in this case prouided, may giue any, not wedded to his owne stubbornenesse, sufficient and full satisfaction. Wherefore not to erect a Tabernacle, and dwell longer in perswading an vndeniable truth, that there bee Sorcerers and Witches, I leaue these Hellish Infidels, and proceede.

The second Proposition.

q Danæus de sortiarijs.cap.20

THe second Proposition: qWho those be, and of what quality, that are thus ensnared of the Diuell, and vndermined by his fraudes. For resolution whereof, this may suffice. Those who either maliciously reiect the Gospell offered vnto them: or receiuing and vnderstanding the same, do but coldly respect, and carelesly taste it, without making any due estimation, or hauing any reuerent regard therof. In both which is a manifest and open contempt of God. For as he purposing to honour the first comming of his Sonne into the

the World, cloathed in the cloud of our flesh, which he assumed then, suffered many to be really possessed of Diuels, to bee lunatique, deafe, dumbe, blinde, &c. whom he might deliuer from these torments, and so make apparant his glory, and shew by these his miracles wrought, that hee was the promised Messias, *Esay* 35.5.6. And therfore Christ referreth those Disciples whom *Iohn* sent vnto him (doubting in respect of that base forme which he tooke, and demanding whether it was he that should come, or another to be looked for) vnto his Doctrine and Workes; and by them to bee instructed, whereof they were then both hearers and beholders, *Math.* 11.3.4.5. So now comming in the dew of his grace, and hauing restored the light of the Gospell, and bestowed that vpon mankinde, as an especiall and vnvaluable blessing, in his iustice giueth ouer the despisers thereof vnto the power of Sathan, whereby both others who contemne the same, might by their dreadfull example bee terrified, and the faithfull stirred vp to a respectiue thankfulnesse, for so great a mercy vouchsafed vnto them, and acknowledge their happinesse in being made partakers thereof, and by especiall fauour deliuered out of the tyranny of the Diuell: For this is one of the fearefull iudgements of God, and hidden from vs (as all are a great depth, *Psal.* 36. 6.) that those who receiued not the truth that they might be saued, should haue strong delusions sent vnto them, and bee giuen ouer to beleue Sathan and his lying signes, and false wonders, 2. *Thess.* 2.10.

And thus consenting vnto sinne, and his suggestions, they are deprived of the [r] helpe and assistance of God, and so disabled to resist all violent rushing temptations: for one offence, not being truely repented of, bringeth another, and at last throweth head-long downe into hell: and by this meanes man despising God his creator & redeemer, and obeying the Diuell a professed enemy, and irreconciliable aduersary, not easie to be confronted, becommeth his seruant: for of whomsoeuer any is ouercome, euen of the same is hee brought into bondage, 2.*Pet*.2.19. And the Apostle giueth as the reason why the heathen were so sottish Idolaters, and defiled themselues with many detestable and loathsome sinnes, [s] because when they knew God, they glorified him not as God, neither were thankfull, therefore God gaue them ouer to a reprobate sence, and vile affections to doe those things which were not conuenient, full of all vnrighteousnesse, *Rom*. 1.24. 25. &. 29 So these being enthralled, and deuoting themselues to the Diuell by a mutuall league (either expresse or secret) he brandeth with his mark for his [t] owne, as in ancient time was an vse with Bondslaues and [u] Captiues, and these bee ἐζωγρημένοι, taken aliue in his snare, 2. *Tim*. 2. 26. and that in some part of the body, least either suspected or perceiued by vs (for hee is a cunning concealer) as vnder the eye-lids, or in the palat of the mouth,

[r] *Iaquerius in flagello Hereticorum, cap*.18.

[s] *Peccatum si citius pœnitendo non tergitur, iusto Iudicio omnipotens Deus obligatam peccantis mentem, etiam in culpam alteram permittit cadere, vt qui flendo & corrigendo noluit mundare quod fecit, peccatum incipiat peccato cumulare, Greg. Hom.* 11. *in Ezech. Augustinus lib.* 83. *questionum questione* 97. *& Aquinas* 1. 2. *quæst*.79. *artic*.3 *& quæst*.87. *artic*.2

[t] *Zanchius de operibus creationis, part*.1 *lib*.4. *cap*. 15. *Danæus de sortiarijs cap*. 4. *& Erastus de Lamijs.*

[u] *De hoc more Alexander ab Alexandro. Dierum genialium lib*.5. *cap*.18. *Suetonius in Caligula, cap*.27. *Cicero de officijs lib*.2. *Cœlius Rhodinginus Antiquarum lectionum lib*.7. *cap*.31. *& olim militiæ Tyrones* στιγματιαι *erant & in cute signati Vegetius lib*.1. *cap*.8. *&* 2. *cap*.5. *Prudentius* περι στεφανων *Hymno* 10. *& huius moris meminit, Ambrosius in funebri oratione pro Valentiniano.*

or

or other secret places: Wherefore some Iudges cause them, once being called into question, and accused, to be shauen all the body[x] ouer. And for the manner of impression, or branding, it is after this sort. The Diuell when hee hath once made the contract betweene himselfe and the Witch, and agreed vpon the conditions, what they shall doe, the one for the other, giueth her some scratch[y], which remaineth ful of paine & anguish vntill his returne againe: at which time hee doth so benumme the same, that though it be pierced with any sharpe instrument, yet is without any sence of feeling, and will not yeeld one droppe of bloud at all: a matter knowne by iust, often, and due triall.

And for the most part, hee bringeth these his slaues and vassailes obliged to him as his owne, to some desperate, Tragicall,[z] and disastrous end; and that either by the execution of Iustice for their demerits, or by laying violent hands vpon themselues, or else God powreth vpon them some strange and extraordinary vengeance, or their Grand-maister whom they haue serued, dispatcheth them in such manner, as they become dreadfull and terrible spectacles to the beholders, whereof Histories will furnish vs with[a] varietie and plenty of examples: For the Diuell is a murthering spirit, desirous to doe mischiefe, swelling in pride, malitious in hatred, spitefull in enuy, subtill in craft; and therefore it behoueth euery one resolutely to withstand his assaults, *Ephes.* 4. 27. and cautelously to decline his subtilties, and cunning

[x] *Et insigne exemplum apud Gildemannum de Lamijs lib.* 3. *cap.*10. *sectione* 38.

[y] *Remigius in Dæmonolatria lib.*1. *cap.*5. and citeth the confession of eight seuerall persons, acknowledging both to haue receiued the marke and in what part of the body.

[z] *Peucerus de præcipuis diuinationum generibus titulo de Magia.*

[a] *Philippus Camerarius in Historicis medicationibus part.* 1. *cap.*70. & 72.

μεθοδίαις cunning ambushments from whence he inuadeth vs, *Eph.6* 11. [b] For this aduersary against whom we fight, is an old beaten enemy, sixe thousand yeares are fully compleat since the first time hee began to assault mankinde. But if any keepe the Commandements of God, and constantly, by a liuely faith, cleaue fast vnto Christ, he shall ouercome: for our Lord is inuincible.[c] The Diuels indeed doe willingly offer themselues to be seene of those who are not gouerned by the Holy Ghost; and that either to win themselues some estimation, or to intangle and deceiue men, vailing their treacheries vnder a smiling countenance, whom they deadly hate, for if it lay in their possibilitie, they would ouerthrow and destroy heauen it selfe. Now vnable to do this, they endeuour to worke vpon a more weake subiect and matter; and therefore hee that will not bee subdued of them, must auoid all occasions whereby he may take any aduantage, and couered with the Breast-plate of Righteousnesse, and defended with the Shield of Faith, quench all his fiery Darts. *Ephes.6.*14.

[b] *Cyprianus in proœmio Libri de exhortatione ad Martyrium.*

[c] *Tatianus oratione contra Gentes.*

The third Proposition.

EXcept God do by his especial grace and ouerruling power, restraine the malice of these Witches, and preserue his Children, they are permissiuely able,[d] through the helpe of the Diuell

[d] *Damascenus Orthodox. fidei lib. 2. cap. 4.* ἐξουσίαν ἔχει καὶ ἰσχὺν κατὰ τινὰς οἰκονομικῶς, *Iaquerius flagelli Hereticorum fascinariorum, cap. 25.*

uell their maister, to hurt Men and Beasts, and trouble the elements, by vertue of that contract & agreement which they haue made with him. For man they endamage both in body & mind: In body, for[e] *Daneus* reporteth of his owne knowledge, as an eye-witnesse thereof, that he hath seene the breasts of Nurses (onely touched by their hands) those sacred fountaines of humane nourishment so dried vp, that they could yeeld no milke; some suddenly tormented with extreame and intolerable paine of the Cholicke, others[f] oppressed with the Palsie, Leprosie, Gout, Apoplexie, &c. And thus disabled from the performance of any action, many tortured with lingring consumptions,[g] and not a few afflicted with such diseases, which neither they themselues who wrought that euill, could afterward helpe; nor be cured thereof by the Art and diligent attendance of most skilfull Physitians. I willingly let passe other mischiefes wrought by them, of which many things are deliuered in the Canon and Ciuill Lawes, in the Schoole-men, and Diuines both ancient and moderne.

In minde, stirring vp men to lust, to hatred, to loue, and the like[h] passions, and that by altering the inward and outward sences, either in forming some new obiect, or offering the same to the eye

[e] *Vbera matris fontes sanctissimos humani generis educatores vocat Phauorinus apud A. Gellium noct. Atticarum lib. 12. cap. 1.*

Aretius problematum parte 2. Loco 144. de Magia.

[f] *Godlemanus de veneficis lib. 1 cap. 7. 9. 21 22. 23. 24. 25. 26. &c.*

[g] *Exempla omnem fidem superantia Florentinæ mulieris & vlrici cuiusdam Neucesseri refert Langius epist. Medicinalium lib. 2. Epist. 38. è cuius ventriculo lignum teres & quatuor cultri execti sunt: eorum & formam & iustam longitudinem*

ponit. Lycosthenes lib. de prodigijs & ostentis quo modo huiusmodi in corporibus humanis inueniantur & qua ratione ingenerentur, aut eijciantur & an tribuenda hæc maleficijs & diabolica arti Binfeldius in commentario ad titulum Codicis de maleficis & Mathematicis pag. 510. [h] *Gratianus in decretis, Caietanus in summula titulo de maleficio. Iaquerius in flagello fascinariorum, cap. 11. 12. Ioh. Nider in præceptorio, præcepto 1. ca. p11. Bodinus in Dæmonomania, lib. 2. cap.*

or eare, or stirring the humors: for there being a neere coniunction betweene the sensitiue and rationall faculties of the soule, if the one bee affected, the other (though indirectly) must of necessity be also moued. As for example, when they would prouoke any to loue or hatred, they propound an obiect vnder the shew and appearance of that which is good and beautifull, so that it may be desired and embraced: or else by representation of that which is euill & infamous, procure dislike and detestation. Neither is this any strange position, or improbable, but may bee warranted by sufficient authority; and therefore [i] *Constantius* the Emperour doth expressely determine, all those iustly punishable who sollicite by enchantments chaste mindes to vncleannesse: And Saint [k] *Ierome* attributeth vnto them this power, that they can enforce men to hate those things they should loue, and affect that which they ought to auoyd: and the ground hereof hath his strength from the holy Scriptures: for the Diuell is able to enflame wanton[l] lust in the heart, and therfore is named, *the Spirit of Fornication*, *Osea* 4.12. and vncleane, *Math.*12.43.

There is a very remarkeable example mentioned by *Ierome* [m], of a maiden in *Gaza*, whom a yong man louing, and not obtaining, went to *Memphis* in Egypt, and at the yeares end in his returne, being there instructed by a Priest of *Aesculapius*, and furnished with Magicall Coniurations, graued in a plate of brasse, strange charming words, and pictures which he buried vnder the threshold of

[i] *Cod.lib.9.titulo* 18.*Lege est scientia, hanc legem sugillat. Weirus de præstigijs dæmonum* lib.3.cap.38.
[k] *In* 3.*Caput prophetę Nahūmi, vide & Nazianzenum in ἀπορητοις, siue de arcanis vel principijs non procul à fine, & eius paraphrasten Niceta.*
[l] *Cassianus Collat.*7.*cap.*32.
[m] *In vita Hilarionis.*

of the doore where the virgin dwelt: by which meanes she fell into a fury, pulled off the attire of her head, flung about her haire, gnashed with her teeth, and continually called vpon the name of her louer.

The like doth [n] *Nazianzene* report of *Cyprian* before his conuersion (though some thinke it [o] was not he whose learned and religious writings are extant, and for the profession of his faith and doctrine was crowned with Martyrdome) but another of that name, toward *Iustina*, whom hee lasciuiously [p] courted, and vnlawfully lusted after. It were easie for me to instance this in many, and to adde more testimonies, but my intended purpose was, to set downe onely some few propositions, whereby the iudicious reader might be stirred vp to a deeper search, and further consideration of these things: for often they driue men to a madnesse, and other such desperate passions, that they become murtherers of themselues. But this alwayes must be kept in minde, as a granted and infallible truth, [q] That whatsoeuer the Witch doth, it receiueth his force from that society which she hath with the Diuell, who serueth her turne in effecting what she purposeth, and so they worke together as [r] associates.

Now concerning beasts they doe oftentimes kill them out-right, and that in sundry manner, or pine and waste them by little and little, till they be consumed.

For [s] the Elements, it is an agreeing consent of all, that they can corrupt and infect them, procure

[n] *Oratione in laudē Cypriani eandem historiā refert Nicephorus Calustus lib. 5 cap. 27.*

[o] *Prudentius περὶ στεφάνων de passione Cypriani, vnus erat iuvenum doctis. artibus sinistris, fraude pudititiā perstringere. &c*

[p] *Ouid. lib. 2. de art. amand. philtra nocent animis, vimq; fauoris habent. Propertius lib. 4 in lānam quandam consuluitq; striges nōstro de sanguine & in me, hippomenes fœtæ semina legit equæ. Vide de his Aristotelem de natura animaliū lib. 6. cap. 22. Pliniū l. 8. c. 42.*

[q] *Aug. de doctr. Christ. l. 2. c. 22. & 23.*

[r] *Iaquerius in flagello hereticorū fascinariorū, cap. 6. Martinus de Arles, p. 436.*

[s] *Ioh. Gerson in Trialogio Astrologiæ Theologizatæ propos. 16. Palanus in Syntagmate, l. 5. c. 13*

tempests, to stirre vp thunder & lightning, moue violent winds, destroy the fruits of the earth: for God hath a thousand wayes to chasten disobedient man, and whole treasures full of vengeance by his Angels, Diuels, Men, Beasts. For the whole nature of things is ready to reuenge the wrong done vnto the creator.

It were but fruitlesse labour, and ill spent, to bestow long time in confirming this so manifest a truth, and not much better then set vp a candle to giue the Sunne light when it shineth brightest in mid-heauen: yet to satisfie those who doubt hereof, I will giue a small touch of an example or two.

[t] *Dion. Cassius Romanæ Historiæ, lib. 60. in Claudio.*

[t] *Curius Sidius* the Roman Generall in a battell against *Salebus*, Captaine of the *Moores*, in want of water, obtained such abundance of raine from Heauen by Magicall inchantments, that it not onely sufficed the thirst of his distressed Souldiers, but terrified the enemies in such sort, (supposing that God had sent helpe) as of their owne accord, they sought for conditions of peace, and left the field.

[u] *Historia de gentibus septentrionalibus, lib. 3. cap. 13. 14. 15. 16. 17. 18. 19. &c.*

The narration of *Olaus*[u] *Magnus* which he maketh of his Northerne Wisards and Witches, would seeme to be meere fictious, and altogether incredible (as of *Ericus*, who had the winde at command, to blow alwayes from that quarter to which he would set his hat. Or *Hagbert*, who could shew herselfe in any shape, higher or lower, as she pleased, at one time so great as a Giant, at another as little as a Dwarfe: by whose Diabolicall practi-

ses

ses mighty Armies haue beene dicomfited, and sundry others, except the truth hereof were without contradiction approued: by the experience of our owne Nauigators, who trade in *Finland*, *Denmarke*, *Lapland*, *Ward-house*, *Norway*, and other Countries of that Climate, and haue obtained of the inhabitants thereof, a certaine winde for twenty dayes together, or the like fixed period of time, according to the distance of place and strings tied with three knots, so that if one were loosed, they should haue a pleasant gale: if the second, a more vehement blast: if the third, such hideous & raging tempests that the Mariners were not able once to looke out, to stand vpon the hatches, to handle their tackle, or to guide the helme with all their strength; and are somtimes violently carried back to the place from whence they first loosed to sea; and many (more hardy then wise) haue bought their triall full deere, opening those knots, and neglecting admonition giuen to the contrary. *Apuleius* ascribeth to *Pamphile*, a Witch of *Thessalia*, little lesse then diuine power to effect strange wonders in heauen, in earth, in hell; to darken the starres, stay the course of riuers, dissolue mountains, and raise vp spirits, this opinion went for currant and vncontrouled. And without all question the Diuell[x] can do this and much more, when God letteth him loose. For he is stiled, *The Prince of the world, Ioh.* 12. 31. *A strong man armed, Luke* 11. 21, *Principality, a ruler of darknesse, spirituall wickednesse in high places, Ephes.* 6. 12.

Thus he dismaied the heart of *Saul* (when he had broken

[x] *De potestate Dęmonum Aquinas in Summa parte* 1. *quest.* 110. *Binsfeldius in titulum codicis de malefiçis & mathematicis. Zanchius de operibus creationis, part.* 1. *lib.* 4. *cap.* 10. 11. 12. *Daneus in Isagoge, parte* 2. *de Angelis bonis & malis.*

broken the Commandement of God) with dreadfull feare, and enraged his minde with bloudy fury, 1.*Sam.*16 14. Entred into *Iudas*, prouoked him to betray his maister, dispaire and hang himselfe, *Math.* 27. 3. filled the heart of *Ananias* and *Saphira* with dissimulation, *Act.* 5. 3. possessed the bodies of many really, as is manifest in the History of the Gospell. Our Sauiour Christ assureth vs, that a daughter of *Abraham* was bound for 18 yeares by Sathan, with such a spirit of infirmitie, as bowed together, shee could in no wise lift vp her selfe, *Luk.* 13. 11. 16. He spake out of the *Pythonesse*, *Acts* 16. 17. brought downe fire from heauen, and consumed *Iobs* sheepe 7000. and his seruants, raised a storme, strooke the house wherein his sonnes and daughters feasted with their elder brother, smote the foure corners of it, with the ruine whereof they all were destroyed, and perished: and ouerspread the body of that holy Saint their father with botches[y] and biles from the sole of his foot to the crowne of his head. [z] And hee

[y] *Vlcus pessimũ extensiue quia per totum corpus diffusum, & intensiue, quia in eo omnis morbi & doloris comprehensio vide Mercerum in cap.2.Iobi.*

[z] *Regula Theologorum Quacunque possunt Dęmones possunt etiam magi & malefici eius opera, hinc & illi tempestates excitant Virgilius Ecloga 4ª.*

Carmina vel cœlo possunt deducere Lunam:
Carminibus Circe socios mutauit Vlyssis,
Frigidus in pratis cantando rumpitur Anguis, &c.

Et de se Iactans Medea apud Ouidium lib.7. Metamorphoseõn.

Cum volui ripis ipsis mirantibus; amnes
In fontes rediere suos, concussaque sisto,
Stantia concutio cantu freta, nubila pello,
Nubilaque iudico.

Apud Virgilium Dido Annam sororem alloquitur.

—Mihi Massilæ gentis monstrata sacerdos,
Hæc se carminibus promittit soluere mentes
Sistere aquam fluvijs, & flumina vertere retro.

Et Brachmanius Nonnus Dionysiaton, lib.36.

ἐκ τοῦ δὲ κάλαθοντες ἐφαρμάξαντο Σιλήνου, ἀστάθεος φαίθοντες ἀνεστέσαντο πορείην θεοῦ

De Marco heretico & mago stupenda referunt Irenæus contra heresies.lib.cap.9. & Epiphanius 3.tom.lib.1.

will

wil haue his seruants Wisards & Witches, coadiutors with him, and maketh them fit instruments to the performance of all wicked exploits, and this is when God pleaseth (of which I shall haue occasion to speake more afterward) to giue leaue, for his wil is the first supreme and principal cause of all things: and nothing can be done visibly in this Common-wealth here below of the creatures, but is decreed and determined so to be first in the high Court of Heauen, according to his vnsearchable wisedome and iustice, disposing punishments and rewards as seemeth good vnto himselfe. So *Pharaohs* [a] Magitians could turne water into bloud, their roddes into serpents, produce frogges, &c. But when it came to the base vermine, to make lice, they were pusled, and acknowledged their imbecillity, confessing, *Digitus Dei est*, [b] Gods finger is here, *Exod.* 18. 19. For if they could effect and bring to passe all mischieuous designements without his sufferance, it would inferre a weakenesse, and conclude a defect of [c] power in him, as not sufficient to oppose their strength, supplant their force, and auoid their stratagems. And we must not imagine that the practitioners of these damnable Arts of which sexe soeuer, be they men or women, do performe those mischifes which they effect, by their owne skill, or such meanes as they vse, of which sort bee the bones of dead mens skuls, Toades, Characters, Images, &c. But thorugh the cooperation of the Diuell, who is by nature subtile, by long experience instructed, swift to produce

[a] *Iannes, Iambres, 2. Timot. 3*

[b] *Vide Nicolaum Lyranum in & additionem Burgensis, & replicam correctorij contra Burgensem.*

[c] *Diabolus Deo perpetuo aduersatur voluntate & actu non semper effectu: id est, Intentio semper est mala, etsi non semper ex animi sui sententia malum perficere possit Deo illud vertente in bonum. Aug. de Ciuit. Dei, lib. cap. 35 & de trinitate lib. 3. cap. 8.*

produceth strange works, & to humane vnderstanding admirable. Yet[d] he will haue those his vassals perswaded of some great benefit bestowed vpon them, whereby they are inabled to helpe and hurt, whom, how, and when they list; and all to indeere them, & by making them partakers in his villany, being strongly bound in his seruice, & stedfastly continued in the same, might more grieuously offend God, and bring iust condemnation vpon themselues. And for the greater, and more forceable inticing allurement hereunto, hee promiseth to giue and doe many things for their sakes, and reueale to them hidden secrets, and future euents, such[e] as he himselfe purposeth to doe, or knoweth by naturall signes shall come to passe. So then to conclude, in[f] euery Magicall action, there must be a concurrence of these three. First, the permitting will of God. Secondly, the suggestion of the Diuell, and his power cooperating. Thirdly, the desire and consent of the Sorcerer; and if[g] any of these be wanting, no trick of witchcraft can be performed. For if God did not suffer it, neither the Diuell, nor the Witch could preuaile to do any thing, no not so much as to hurt one[h] bristle of a Swine. And if the Diuell had not seduced the minde of the wicked woman, no such matter would haue beene attempted. And againe, if hee had not the Witch to bee his instrument, the Diuell were debarred of his purpose.

And as these euill spirits are in themselues different in power, vnderstanding, and subtiltie: so can

[d] *Iaquerius in flagello hereticorum fascinariorum, cap. 15.*

[e] *Augustinus de diuinatione Dæmonum.*

[f] *Binfeldius de confessionibus maleficorum vnde magorum operationes vim suam habent plenissimam. Aquinas Summa contra gentes, lib. 3. cap. 105. & eius in eum locum commentator Franciscus de siluestris.*

[h] *Tritemius in libro responsionum ad questiones Maximiliani Imperateris questione. Cyrillus Catechismo 4. ad illuminatos, Arbitrium incitare potest Diabolus cogere omnino preter voluntatem non potest.*

[i] *Tertul. de fuga in Persecutione.*

can their seruants do more or lesse through their meanes.

I conclude with that memorable speech of a most noble and learned man,[i] The Diuell is the Author and principall of all that euill which the Witch or Wisard committeth, not thereby to make them more powerfull, but to deceiue them by credulity and ouer-light beliefe, and to get himselfe a companion of his impiety, cruelty, and hatred, which he beareth both to God and man; and also of eternall damnation: for indeed it is his worke, which the foolish and doating wisards coniecture is brought to passe by the words and inchantments which they vtter: and is very busie thus to colour his proceedings, which neuer come abroad in their owne likenesse, because he enuieth the blessed estate of man, and his eternall saluation purchased by the perfect obedience of Christ the Redeemer, and hateth that Image of God which hee beholdeth in him; much like the Panther,[k] who when hee cannot get hold of the man himselfe, is so inflamed with rage, that he teareth his picture in peeces violently which is cast vpon the ground to hinder his pursuit of the hunter who hath carried away his whelpes. And [l] so as *Lactantius* speaketh, these vncleane spirits cast from heauen, wander vp and downe the earth, compasse land and sea, seeking to bring men to destruction as a comfort of their owne desperate and irrecouerable estate.

[i] *Iulius Scaliger de subtilitate, ad Cardanum, exercitatione 349. an venefici credulitas vim addat malefico.*

[k] *Basilius Homilia 21. in diuersos Scripturæ locos sermone habito in non procul a fine.*

[l] *Lib. 2. qui est de origine erroris cap. 15.*

The fourth Proposition.

HAuing shewed before, that the practise of Witches receiueth the being and perfection from that[m] agreement which is made betweene them and the Diuell, it now followeth necessarily, that we do enquire whether it bee possible that there may be any such agreement and league betweene them. The cause of doubt ariseth from the diuersity or disparity of their natures, the one being a corporall substance, the other spirituall, vpon which ground some[n] haue supposed that no such contract can passe: But we are to hold the contrary affirmatiue, both *de esse*, and *de posse*, that that there may be, and is, notwithstanding this difference of essence, a mutuall contract of the one with the other: for we read of sundry leagues between God & his people, and some with great solemnitie of ceremonies vsed in the same, a[o] *Genesis* 15.9.17. and *Deut.*5. 2. and in many other like places, yet is hee a simple essence,[p] free from all diuision, multiplication, composition, accidents, incorporeall, spirituall, and inuisible. But in Angelicall creatures, though there be no Physicall composition of matter and forme, or a soule and a body; yet is there a metaphysicall, being substances consisting of an act and possibility, subiect and accidents. And further, betweene a spirit and a man, there is communication of the vnder-

m *Nauarrus in Manuali confessarior. cap.*11 *in primum decalogi præceptum.*

n *Iob. Wierus, totum hoc fictitium putat & fœdus imaginarium, & impossibile putat, idque passim in suis libris præcipuè autem de Lamijs, cap.*7.8. *&* 23. *& de prestigijs Dæmonũ, lib.*6.*c.*27, *&c. Hunc refutant eruditè. Binsfeld de confessionibus maleficorum, & Thomas Erastus de Lamijs.*

o *De his ceremonijs similia, Ier.cap.*34.18. *& multa Cyrillus contra Iulianum & Procopius Gazæus in hunc locum & Augustinus.*

p *Palanus Syntagmatis Theologiæ, l.*2. *cap.*8.

vnderstanding and will, the faculties and actions whereof must concurre in euery couenant, which is nothing else but the consent of two or more persons about the thing.

And when the Diuell durst in expresse tearmes tender a contract to our blessed Sauiour, tempting him in the wilderness, shewing him the kingdomes of the world, and the glory thereof, offered them with this condition, *All these will I giue thee, if thou wilt fall downe and worship me, Mat.4. 9.* How much more then will hee aduenture vpon man, weake, wicked, and easie to be seduced? And who [q] can doubt but that these bee the solemne and formall words of a bargaine, *Do vt des, do vt facias,* I giue this for to haue that giuen, I bestow this, to haue such, or such a thing done for me.

Now this couenant is of two sorts, secret or manifest; secret, when one indeuoureth or intendeth to do any thing by such meanes, which neither in nature, nor by institution haue power to produce the purposed effects, or be conioyned as necessary with other, which can bring the same to passe. Expresse, wherein consent is giuen either by writing, and words, or making such signes, whereby they renounce God, and deuote themselues slaues and vassals vnto the Diuell, hee promising, that vpon such condition they shall doe wonders, know future euents, helpe and hurt at their pleasure, and others like vnto these.

An example whereof wee may obserue in [r] *Silvester* the second, one of the holy Fathers of

q *Brissonius de formulis, lib.6. Solemnia pactorum sine obligatione verba sunt: spondes? spondeo. promittis? promitto dabis? dabo vt facias, faciam. Iustinianus in institutionibus, lib.3. titulo 16.*

r *Hic Monachus Floriacensis Cœnobij diabolo suadente, & enormiter instigante si eius obquijs & arti magicæ obligauit in tantum quod Diabolo fecit Homagium cum pacto vt ei omnia ad nutum succederent, &c Holcot. in cap. 17. lib. sapientiæ lectione 190. Platina in illius vita. Vide & Balerum de Romanorum pontificum actis in lib.5. in Sylvestro secundo, & Robertum Barnes. de vitis pontificum Romanorum.*

Rome, who did homage to the Diuell his Lord, and made fidelity to liue at his will and appoyntment, vpon condition to obtaine what he desired, by which meanes he got first the Bishopricke of *Rhemes*, after of *Rauenna*, and at the last the Papacie of *Rome*. Which Sea, though it will yeeld good plenty of such like presidents, and we may finde them in authenticall records of Histories, yet I content my selfe with this one.

[f] *Godelmannus de magia tacita & illirica, lib.1. cap.2.nº.8.9.10 &c.*

[f] The formall tearmes of this couenant, as they bee set downe by some, are most dreadfull: and the seuerall poynts these.

To renounce God his Creator, and that promise made in Baptisme.

To deny Iesus Christ, and refuse the benefites of his obedience, yea to blaspheme his glorious and holy name.

To worship the Deuill, & repose all confidence and trust in him.

To execute his commaundements.

To vse things created of God for no end, but to the hurt and destruction of others.

And lastly, to giue himselfe soule and body to that deceitfull and infernall spirit, who on the other part appeareth to them in the shape of a man (which is most common) or some other creature, conferreth familiarly, and bindeth himselfe by many promises, that at all times called for, he will presently come, giue counsell, further their desires, answer any demaund, deliuer from prison, and out of all dangers, bestow riches, wealth, pleasure, and what not? and all without any labour and paines.

paines-taking, in a word to become seruiceable to their will,& accomplish all their requests. And this is that which the Prophet *Esay* speaketh, *chap.* 28. 15. to make a couenant with death, and an agreement with hell. The consent of the ancient Fathers, if there were any doubt, might be added to the further clearing of this conclusion. For [t] *Cyprian* directly affirmeth, that all those who vse magicall Arts, make a couenant with the Diuell, yea he himselfe, while he practized the same (before his calling to the light and true knowledge of God) was bound vnto him by an especiall [u] writing, whereunto some subscribe with their owne bloud, which was a vse among diuers nations, and a most sure bond of constant friendship, and [x] inuiolable consociation. But herein these seduced wretches are deceiued: for these promises which he makes, are treacherous, and the obseruances whereunto he enioyneth and perswadeth them, as powerfull in producing such or such effects, meere deceipts, and haue no qualitie in them to that purpose, but respecteth his owne ends, which are one of these foure.

First, to the mouing of them to the breaking of Gods law.

Secondly, to adore him with diuine worship and sacred rites.

Thirdly, to weaken their hope and faith in God.

Fourthly, to couer his owne fraud and treachery, that it may not be perceiued.

And when they finde this Impostor failing in the performance of his vowed promises, then he wanteth

[t] *Siue illius sit, siue alterius iste liber. De duplici Martyrio. Aquinas 2ª. 2a. quest. 96. Iob. Gerson in Trilogio astrologiæ Theologisatæ propositione 21. & de erroribus circa artem magicam, Dictio 2.*

[u] *Camerarius meditationum historiarum, lib. 1. cap. 6. Bodinus exempla ponit Dæmonomanias. lib. 2. c. 4 Binfeldius de confessionibus maleficorum.*

[x] *Simile de Catilina refert Salustius. cum ad ius iurandum populares sceleris sui adigeret, humani corporis sanguinem vino permixtum in pateris circumtulisse, inde cum post execrationē omnes degustauissent, sicut in solemnibus sacris fieri consueuit aperuisse consilium suum, atque eo dictitant fecisse, quo inter se magis fidi forent.*

wanteth not his shifts: as that these defects are not to be imputed to him, or the weakenesse of the Art, but their owne negligence or ignorance, who haue not exactly obserued such directions, and in that manner they were deliuered: or mistooke his meaning, which is commonly deliuered in [y] ambiguous tearmes, such as will admit a double construction: and herein appeareth the lamentable and woefull blindnesse of man, who is contented to swallow vp, and excuse many of his lies by one truth fore-told, which hath casually come to passe, whereas in other matters they make light account of, yea cõtemne infinit truths, if they shall finde by long search and diligent inquiry, but one falshood. Wherefore it behoueth vs to be carefull Centinels ouer our selues, for that our grand [z] aduersary, proud, enuious, and not standing in the truth, reposeth all his possibility of victory in lies, and out of this poysoned sinke, deuiseth all kinde of deceits, that so hee might depriue man of that happy and blessed estate which he lost by pride, and draw him into the society of his owne damnation: therefore it is a needfull caueat giuen by one of the ancient Fathers: Our enemy is old against whom wee

y As that to Pope *Siluester* the second, his demand; who asked how long he should liue and enioy the *Popedome*? answered, vntil hee should say masse in *Ierusalem*; and not long after, celebrating the same in a *Chappell* of the Church dedicated to the holy Crosse in *Rome*, called *Ierusalem*, knew how he was ouer-reached, for there hee dyed. And an other paralell to this, may be that of a certaine Bishop, much addicted to these vanities, hauing many enemies, and fearing them, asked the Diuell whether he should fly or not: who answered, *Non, sta secure, venient inimici tui suauiter, & subdentur tibi.* But being surprized, and taken by his aduersaries, and his castle set on fire, expostulating with him, that hee had deceiued him in his distresse, returned answere, that he said true, if his speech had been rightly vnderstood: for he aduised, *Non sta secure* [id est *fugias*] *venient inimici tui suauiter, & subdent vr*, [id est *ignem tibi*]. Such were the Oracles which he gaue, and whereof all histories do testifie. *Holcot* vpon the booke of Wisedome, and the rest before mentioned with him.

z *Leo de collectis Serm.40. & natiuitate Domini, Serm.7.*

fight,

fight, sixe [a] thousand yeares fully compleat are passed since he began to oppose himselfe against vs; but if wee obserue the commandements of God, and continue stedfast in faith, apprehending Iesus Christ, then shall we be able to withstand all his violent assaults, and ouer-come him because Christ in whom we trust, is inuincible.

[a] *In proemio, lib de exhortatione ad Martyrium. Cyprianus.*

The fifth Proposition.

THE Diuell can assume to himselfe[b] a body, and frame a voyce to speake with, and further instruct and giue satisfaction to those who haue submitted themselues vnto him, and are bound to his seruice. For he lost not by his transgression and fall, his naturall[c] endowments, but they continued in him whole[d] and perfect, as in the good Angels, who abide in that obedience and holinesse wherein they were created, from whence a reason confirmatiue may bee thus framed, Good Angels can take vnto themselues bodies, as *Genes.* 18.2. *Iudg.* 13.3.6. therefore the euill also. Thus the Diuell hath appeared to some in the forme of a[e] Man, cloathed in purple, & wearing a crowne vpon his head: to others in the likenesse of a [f] Childe: sometime he sheweth himselfe in the

[b] *Augustinus in Enchiridio, cap .59. & 60. & Lambertus Daneus in suis Commentarijs: ad eundem.*

[c] *Binsfeldius de confessionibus maleficorum. Aquinas, Summa part.1. quæst. 51. art.3. & 4*

[d] *In Dęmonibus* ἀγγελικὰς δωρεὰς ἃ μήποτε ἤλλοι ὥσθας φάμεν, ἀλλὰ εἰσὶ ὁλεκληρωι καὶ παμφαιεῖς, *Dionisius Areopagita, de diuinis nominibus cap.4. & si vacat licebit consulere in eundem Pachemeræ Paraphrasin & maximi scholia. Isidorus Hispalensis de summo bono. lib.1. cap.12.*

[e] *Sulpitius Seuerus in vita beati Martini. Multa exemplę habet Bodinus in prefatione ad Dęmonomaniam.*

[f] *Hieronimus in vita Hilarionis.*

forme

forme of foure-footed beastes, foules, creeping things, [g] roaring as a Lyon, skipping like a Goat, barking after the manner of a dogge, and the like. But [h] it is obserued by some, that he cannot take the shape of a Sheepe, or Doue, though of an Angell of light: 2.*Cor*.11.14. And further, [i] most of the learned doe hold, that those bodies wherein they doe appeare, are fashioned of the [k] aire, (though it is not to be denied, but they can enter into other, as the Diuell did into the Serpent, deceiuing *Eue*, *Gen*.3.1.) which if it continuing pure and in the owne nature [l], hath neither colour nor figure, yet condensed receiueth both, as wee may behold in the clouds, which resemble sometime one, sometime another shape, and so in them is seene the representation of Armies fighting, of beasts and Birds, houses, Cities, and sundry other kinds of apparations.

Histories of all can witnesse of the Diuels appearance in human [m] shape: thus a *Pseudo-Moses*, or *Messias* in *Crete*, perswaded the Iewes that it was he who brought their Fathers the Israelites out of Egypt, and led them through the Red Sea, and would conduct them also out of that land vpon the waters into *Iudea*. But many following his counsell, perished: the rest admonished by that destruction, turned back, accusing their folly; and when they made enquiry for this guide, to haue rewarded him according to his desert, was no where to be found, whereof they conceiued hee was a Diuell in Mans likenesse. And such an one [n] was that merry (but malicious) spirit, who walked for

g *Psellus de dęmonum natura.*
h *Binfeldius de confessionibus maleficorum.*
i *Petrus Martyr in 28.caput. lib. 1.Samuelis. Aquinas in Summa parte 1.quest 51. articul. 2. Hyperius locorũ Theolog. lib.*
k *Hesiodus* ἔργων καὶ ἡμερῶν *lib.1.Dęmonas ait esse* ἀερα ἀναμίνης. *proclus ita interpretatur quia sunt corpora aërea*
l *Iulius Scaliger de subtilitate ad Cardanum exercitatione 359. sectione 13.*
m *Socrates Historię ecclesiast. lib.7.cap.38. & historia Triparlib.12.cap 9.*
n *Chronicon Hirsangiense.*

for a long time in Saxony, and was very seruiceable, clothed in country apparrell, with a cappe on his head, delighted to conuerse and talke with the people, to demaund questions, and answer what he was asked, hurting none, except iniured before, and then declared himselfe a right diuell in reuenge.

[o] The late Discoueries and Nauigations made into the west Indies, can furnish vs with abundant testimonies hereof, in which the mindes of the Inhabitants are both terrified & their bodies massacred by his visible sight, and cruell tortures; yet (which is the opinion of many learned) he cannot so perfectly represent the fashion of a mans body, but that there is some sensible deformity, by which hee bewrayeth himselfe; as his [p] feete like those of an Ox, a Horse, or some other beasts, clouen houed, his hands crooked, armed with clawes, or talants like a vulture: or some one misshapen part, wherein (though hee delight in the shape of man, as most fitting for company and conference) is demonstrated, the great and tender loue of God toward vs, who hath so branded this deceiuer, that hee may bee discerned euen of those who are but of meane capacity, and so consequently auoyded. And as in his body assumed, so in his speech there is a defect, for it is weake, small, whispering, imperfect.

And thus it is [q] reported of *Hermolaus Barbarus*, who inquiring of a spirite, the signification and meaning of a difficult [r] word in *Aristotle*, he

[o] *Vide nauigationē Monsieur de Monts, ad nouam Franciam, lib.2. cap.5.*

[p] *Binsfeldius de confessionibus maleficorum. Alexander ab Alexandro dierum Genialium, lib.1.cap.19. Remigius de Dęmonolatria, lib. 1 cap.7. & apud Rhodingium antiquarum lectionum lib.29. cap. 5. est exemplum dignum admiratione.*

[q] *Remigius dęmonolatrias lib. 1 cap.8 & simile commemorat de Appione Grammatico Plinius naturalis histor. lib.30.cap.2. Nicephorus lib. 5. sub finem.*

[r] ἐντελέχεια.

he hard a low hissing, and murmuring voyce giuing answere.

And this hee doth of set purpose, that so his sophisticall & doubtfull words might be the lesse perceiued.

Neither can this seeme strange to any, that the Diuell should speake, who brought a voyce from Trees to salute [f] *Apollonius*, and inspired that talkatiue Oke in *Dodona*, famous for the Oracles vttered there in Heroicall verse, to the Grecians, and to euery nation in his owne language, Chaldeans, Egyptians, Armenians, and other people who were led by him, and depended vpon his resolution.

[f] *Philostratus de vita Apollonij lib.6.cap.13.*

And thus the [t] Image of *Memnon*, when the Sunne did shine vpon it, and his beames touched the lips thereof, (which was at the arising in the East) speake vnto them who were present.

[t] *Sophocles in Trachinijs vocat* δρῦν πολυγλωσσον, *quia vt ejus Scholiastes interpretatur* ἤτοι πολλὰ μαντευομένης, καὶ διὰ τοῦτο πολλὰ φθεγγομένης, ἢ τῆς διαφόρεις διαλέκτους χρησμοδόσης καὶ καταπλῶ ἑκάστῳ τῶν μαντευομένων γλῶσσαν. *Et hinc Argo Lycophron in Alexandra sua* λαλήθρον κόραν *nominat*

And considering, as hath beene mentioned before, that there passeth betweene the Witch and her Diuell, a compact, as with a Maister and a Seruant, it must therefore consist vppon prescript tearmes of commaunding, and obeying; and then of necessity is required a conuersing together; and conference whereby the same couenant may be ratified.

quæ ex Dodonea quercu malum habuisse traditur quæ aliquoties locuta est vt apud Apollonium Argonauticon quarto ideo & ἰυλαλον Αργω Orpheus appellat, vide plura apud Strabonem lib. 17. & eius de hoc sono iudicium perpende. Pausanias in descriptione decem regionum veteris Græciæ, libro primo in Atticis. Iuuenalis Satyro 15. Psellus de Dæmonum natura. Tacitus libro secundo Annalium.

The

The sixt Proposition.

GOd giueth, both the diuell, and his seruants the witches, power sometimes to trouble his owne children; so [u] Christ our blessed Sauiour, was by Sathan carryed from place to place, *Math.* 4.5. *Iob* [x] in strange manner afflicted, and his children slaine, through his power, whom none can conceiue but were Gods seruants, religiously brought vp in his feare: and their father hath an honourable testimonie from the mouth of God himselfe, *Iob* 1.*ver*.8. *Dauid*, a man according to Gods owne heart, *Acts* 13.22. is by Sathan stirred vp to number the people, 1.*Chron*. 21.1. and that incuriosity and the pride of his heart, onelie to know the multitude of his subiects, 2.*Sam*.24.2

Whereas the Law appoynteth another end, *Exod*. 30.12. which hee had [y] now forgotten, the maintenance of the Ministerie and worshippe of God. And a daughter of *Abraham* is bound of the diuell eighteene whole yeeres, had a spirit of Infirmity, was bowed together, and could in no wise lift vp herselfe, *Lu*. 13.11.16. a grieuous calamity in respect of the author, the coutinuance, and the effect. But to handle this poynt a little more distinctly; It shall not be amisse to open first some reasons, why God doth giue this power to the diuel ouer the righteous his children sometimes, as also vpon the wicked and disobedient to

[u] *Iagnerius in flagello hereticorum fascinariorum, cap.19.& 20.*

[x] *Binfeldius de confessionibus maleficorum.*

[y] *Iosephus ἀρχαιολογιας lib.7. sectione siue capite iuxta Græcam editionem 10.*

his will: And in the second place, why Witches haue the like leaue graunted vnto them. Therefore for his children.

The first reason of his permission is his inscrutable [y] wisedome, who out of euill bringeth good; so *Paul* had a minister of Sathan to buffet him, to keepe him in humility, that hee might not waxe proude and high-minded, in regard of those great mysteries which were reuealed when hee was taken into the third heauen, 2.*Corint.* 12.4. Thus his tentation was a medicine preseruatiue preuenting the disease of his soule, which otherwise hee might haue falne into, [z] for both himselfe, and the rest of the Apostles, though they were chosen vessells, yet were they also fraile and brittle, wandring yet in the flesh vpon earth, not triumphing securely in heauen.

Second, It is [a] proceeding from his mercy and goodnes, for the trial of faith, obedience and constancy in such as belong to God: whereof there is an excellent patterne, and vnparaleld in *Iob* 1. 13. 14. *&c.* for by this triall is made a proofe to examine whether wee doe continue firme vpon our square, and vnshaken, or no; and be not remoued, eyther by the [b] seeming wonders of the diuell, or of his seruants and associats. And therefore the Apostle pronounceth him blessed, who endureth temptation, for when hee is tryed hee shall receiue the crowne of life, which the Lord hath promised to them that loue him, *Iames* 1.12. for he is faithfull, and wil not suffer vs to be tempted aboue that we are able, but with the temptati-

on

[y] *Zanchius de operibus creationis part 1. lib. 4. cap. 13. apud quem etiam plura inuenies. Tertul. de fuga in persecutione has causas ponit permissionis diuinæ, aut ex causa probationis conceditur diabolo vis tentationis prouocato, vel prouocanti, aut ex causa reprobationis traditur ei peccator aut ex causa cohibitionis, vt Apostolus refert sibi datum angelum Satanæ.*

[z] *Beda in collectaneis ex Augustino ad Epistolas Pauli.*

[a] *Iaquerius in flagello hereticorum fascinariorum, cap. 20.*

[b] *Ceolcenus* δοκιμάζεται ἡμῶν τὸ ὀρθόδοξος πίστις εἰ ἔδοκιμα ἐστὶ καὶ πάντα πειρασμένα τοῦ κόσμου, καὶ μὴ ὑποτυρόμενα ὑπὸ τοῦ ἐχθροῦ, διὰ τῶν φαντασμῶν τεράτων καὶ στατικῶν ἔργων, τῶν πραττομένων ὑπὸ τῶν δόλων καὶ ὑπουργῶν κακίας.

on also make away to escape, &c. 1.*Cor.* 10.13.

Third, Wee are admonished alwayes to stand in a readines, and be armed for to fight, prepared to withstand the diuell, knowing that God doth oftentimes giue him leaue to assault vs. Therefore we haue need to be furnished in all points, for we wrastle not against flesh and blood, but against principalities, against powers, against the rulers of the darkenesse of this world, against spirituall wickednesses in high places, *Ephes.* 6 11.12. And 1.*Pet.* 5.8. 9. be sober and vigilant, because your aduersary the diuell as a roaring Lyon walketh about, seeking whom he may deuoure. He [d] is no weake assaylant, and therefore heere by the Apostle are noted in him foure things: First, his power (a Lyon): Second, his hatred, and wrath in the word (roaring): Third, his subtilty (walking about) obseruing euery oportunity and occasion to hurt vs: Fourth, his cruelty (deuoure) no contentment but in our ruine and vtter destruction.

[d] *Strigelius in explicatione locorum Theologicorum Melanthonis parte 3. titulo de cruce & calamitatibus.*

Fourth, God would haue vs get the victorie against Sathan, and take knowledge, that Christ on our side fighteth for vs, through whom we triumph, and so are made more vndoubtedly assured of our saluation; and this is that which hee promised, *The* [e] *Seed of the woman shall bruise the head of the Serpent*, *Gen.* 3.15. And the Apostle confirmeth, God shall tread downe Sathan vnder your feete, *Rom.* 16.20.

[e] *Augustinus de Genesi ad literam, l.* 11. *c.* 22.

God suffereth the diuell to preuaile against the wicked, yet in the most Holy there is no iniustice 2.*Chron.* 19.7. But

First, [f] Herein is the declaration of his iustice, whereby hee punisheth obstinate sinners, & those who prouoke him to wrath, and will not repent: And thus it is sayd of the *Aegiptians*, whom no plagues could soften, that hee cast vpon them the fiercenes of his anger, and indignation, and trouble, by sending euill Angels among them, [g] *Psalm* 78.49. And when *Saul* had neglected the commandement of God, an euill spirit from the Lord troubled him, 1.*Sam.* 16.14. Thus *Ahab* seduced by his false prophets descendeth into the battaile, and is slaine (contemning the words of *Michaiah*) in [h] whose mouthes the diuell was a lying spirit, who sent of the Lord, perswaded him and preuailed, 1.*Kin.* 22.22.23.24.

Second, By affiiction in the body or goodes, God [i] would quicken them vp to seeke the saluation of their soules. And so *Paul* gaue ouer a scandalous and incestuous person vnto the diuell, that he might be induced to forsake his sin liue chastely heereafter, and be an edifying example to those whom he had offended: and this kinde of discipline was more soueraigne, then any other could haue beene, because mans nature abhorreth Sathan, and trembleth with feare once to conceiue that he should fall into his power and hands, and this is that which he writeth, aduising the Corinthians to deliuer him vnto Sathan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus, 1.*Cor.* 5.5. And in this sort he speaketh of two other deceiuers and blasphemers, *Hymenaeus* and *Alexander*, I haue deliuered

[f] *Hyperius in locis Theolog. lib.* 2

[g] *Augustinus in locum consulatur.*

[h] *Vide Iaquerium in flagello hereticorum fascinariorum, cap.* 23.

[i] *Idem cap.* 21.

red them vnto Sathan, that they may learne not to blaspheme, 1.*Timothie* 1.20. therfore this giuing ouer, was not to destruction, but for correction.

The last poynt propounded, was, That witches haue power granted to vex Gods owne children aswell as others, and preuaile ouer them; and that we doe enquire (so farre as we may, and is iustifiable) of the causes thereof, which may be these.

First, [i] This is permitted vnto them for the experience of their faith and integrity, so that by this meanes their loue towards God which lay hidden in the heart, is now made manifest. To be quiet and patient in prosperity, when we may enioy benefites at our owne pleasure, is a matter easily to be performed: But to endure the fire of Tribulation, that is the proofe of a stedfast Christian, and in losses and sickenesse procured by such to bee silent, and submit our selues, this is the note of a faithfull man, & to choose rather obeying the law of God, to beare the infirmity of the body, then to ouer-flow in riches, and enioying health and strength offend the Lord.

[k] *Trithemius in libel.8 quæstionum quas illi dissoluendas propesuit Maximilianus Imperator, quæst. 7.*

Second, this maketh a difference betweene the wicked and the godly: for thus the holy Apostle speaketh of the righteous, that by many afflictions they must enter into the kingdome of heauen, *Act.* 14.22. And all that will liue godly in Christ Iesus suffer tribulations, 2. *Timoth.* 3.12. for whom the Lord loueth, he doth chasten, *Prouer.* 3.12. It is a Christians glory to vndergoe for Gods cause, any vexation whatsoeuer, whether wrought by the diuell,

diuell, or brought to passe by wicked men his [k] instruments; for when he is tryed, hee shall receiue the crowne of life, which God hath promised to those who loue him, *Iames* 1.12. But wee reade contrary of the wicked, they become olde, yea, are mighty in power, their seede is established in their sight with them, and their of-spring before their eyes, their houses are safe from feare, neyther is the rod of God vpon them, &c. they spend their dayes in wealth, and in a moment go downe into the graue, *Iob* 21.7.8.9. &c. Yet surely they are set in slippery places, sodainely destroyed and perished, & horribly consumed as a dreame when one awaketh: O Lord, thou shalt make their Image despised, &c. *Psal.*73.18.19.20.

[k] *Potestatis diabolo concessę has causas ponit Iohannes Gerson de erroribus circa artem magicam, in dicto secundo.*
1°. *Obstinatorum damnationem.*
2°. *Peccatorum purgationem, & punitionem.*
3°. *Ad fidelium probationem, & exercitationem.*
4° *Ad gloriæ dei manifestationem*

The seuenth Proposition.

MOre women in a farre different proportion prooue Witches then men, by a hundred to one; therefore the Lawe of God noteth that Sex, as more subiect to that sinne, *Exodus* 22.18. It is a common speach amongst the Iewish Rabbins, [l] many women, many Witches: And it should seeme that this was a generally receiued opinion, for so it is noted by *Pliny*, *Quintilian*, and others, neyther doth this proceede (as some haue thought) from their frailtie and imbecillity, for in many of them there is stronger resolution, to vndergoe any torment then can bee found in man,

[l] *In Perkei ababboth. Bodinus in confutatione opinionis Wieri. Plinius in hist. natural. Quintilianus Institutionum oratoriarium lib.5.cap. 10.*

man, as was made apparant in that conspiracy of *Piso* against *Nero*, [m] who commanded that *Epicharis*, knowne to bee of the same faction, should first presently be set vpon the racke, imagining that being a woman, she would neuer bee able to ouercome the paine: But all the tortures that he or his could deuise, were not able to draw from her the least confession of any thing that was then obiected against her. The first dayes question shee so vtterly contemned, that the very Chaire in which they conueied her from the place, did seeme as a Chariot wherein shee rid, triumphing ouer the barbarous vsage of their inhumane cruelty. The morrow following brought thither againe, after many rough incounters, remained so vnshaken, that wrath it selfe grew madde, to see the strokes of an obstinate and relenting fury fall so in vaine vpon the softer temper of a Woman: and at the last tooke a scarfe from about her necke, and by it knits vp within her bosome the knowledge shee had of that fact, together with that little remainder of spirit, whereof by force and violence they laboured to depriue her.

[m] *Tacit. Annal. lib.15.*

Muliebre corpus impar dolori.

[n] Former ages haue likewise produced *Leena* an exemplary president of this sort, to all posterity, who when *Armodius* and *Aristogiton* hauing failed of the execution of their enterprise against *Hipparchus* a tyrant, had beene put to death, she was brought to the torture to be enforced to declare what other complices there were of the conspiracie. But rather then shee

[n] *Tertul. in Apologet. Crinitus de doctrina Christiana lib.9. cap.8.*

ſhould bee compelled thereunto, bit her tongue aſunder, and ſpit it in the face of the tyrant, that though ſhe would, yet could not now diſcloſe them. In remembrance whereof the Athenians cauſed a Lyon of Braſſe to bee erected, ſhewing her inuincible courage by the generoſity of that beaſt, and her perſeuerance in ſecrecie, in that they made it without a tongue. Therefore the learned haue ſearched out other cauſes thereof, and among the reſt, obſerued theſe as the moſt probable.

First, they are by nature credulous, wanting experience, and therfore more eaſily deceiued.

o Binfeldius de confeſſionibus maleficorum. Peucerus de precipuis diuinationum generibus in titulo de θεομαντεια. Martinus de Arles.

Secondly, o they harbour in their breaſt a curious and inquiſitiue deſire to know ſuch things as be not fitting and conuenient, and ſo are oftentimes intangled with the bare ſhew and viſard of goodneſſe. As the Lady of Rome, who was importune, and vehemently inſtant vpon her huſband, to know what was debated of that day at the Councell Table. And when he could not be at reſt, anſwered, The Prieſts had ſeene a Larke flying in the aire with a golden Helmet on his head, and holding a ſpeare in his foot. Scarce ſhe had this, but preſently ſhe told it to one of her maids: ſhe to another of her fellowes, ſo that report was ſpread through the whole Citie, and went for currant vntill it receiued a checke: But all are not of this mould.

Thirdly, their complection is ſofter, and from hence more eaſily receiue the impreſſions offered by the Diuell; as when they be inſtructed and gouerned

uerned by good Angels, they proue exceeding religious, and extraordinarily deuout: so consenting to the suggestions of euill spirits, become notoriously wicked, so that there is no mischiefe aboue that of a woman, *Eccles.* 25.13.&c.

Fourthly, in them is a greater facility to fall, and therefore the Diuell at the first tooke that aduantage, and set vpon *Eue* in *Adams* absence, *Genes.* 3.3.

Fifthly, this sex, when it conceiueth wrath or hatred against any, is vnplacable, possessed with vnsatiable desire of reuenge, and transported with appetite to right (as they thinke) the wrongs offered vnto them: and when their power herein answereth not their will, and are meditating with themselues how to effect their mischieuous proiects and designes, the Diuell[p] taketh the occasion, who knoweth in what manner to content exulcerated mindes, windeth himselfe into their hearts, offereth to teach them the meanes by which they may bring to passe that rancor which was nourished in their breasts, and offereth his helpe and furtherance herein.

[p] *Exemplum apud Binfeldium reperies de confessionibus maleficorum, pag 32*

Sixthly, they are of a slippery tongue, and full of words: and therefore if they know any such wicked practises, are not able to hold them, but communicate the same with their husbands, children, consorts, and inward acquaintance; who not consideratly weighing what the issue and end thereof may be, entertaine the same, and so the poyson is dispersed. Thus *Dalilah* discouered her husbands strength where it lay, vnto the Philistims,

ſtines; and procured his infamous and diſaſtrous ouer-throw. *Iudg.* 16. 18.

Hitherto in ſome Popoſitions I haue ſet downe the originall of witch-craft, and other ſuch curious and vnlawfull Arts, the quality of the perſons agents in the ſame, the power of the Diuell, and his confederates, the league of aſſociation which enterchangeably paſſeth betweene them, his aſſuming a body, and framing a voice for the performance of that buſineſſe; that women, and why, are moſt ſubiect to this helliſh practiſe. Now the truth of all theſe ſhall appeare by exemplary proofes in the Narration following.

A true Narration of ſome of thoſe *Witch-crafts which* Marie *wife of* Henry Smith Glouer did practiſe, and of the *hurts ſhe hath done vnto ſundry perſons by the ſame:* confirmed by her owne Confeſſion, and from the pub*like Records of the examination of diuers vpon their oaths:* of her death, and execution for the ſame, which *was on the twelfth day of Ianuarie laſt paſt.*

Arie wife of *Henrie Smith*, Glouer, poſſeſſed with a wrathfull indignation againſt ſome of her neighbours, in regard that they made gaine of their buying and ſelling Cheeſe, which ſhee (vſing the ſame trade) could not doe, or they better (at the leaſt in her opinion) then ſhe did, often times curſed them, and became incenſed with vnruly paſſions, armed with a ſetled reſolution, to effect ſome miſchie-

uous proiects and designes against them. The diuell who is skilfull, and reioyceth of such an occasion offered, and knoweth how to stirre vp the euill affected humours of corrupt mindes (she becomming now a fitte subiect, through this her distemper, to worke vpon, hauing the vnderstanding darkened with a cloude of passionate, and reuengefull affections) appeared vnto her amiddes these discontentments, in the shape of a blacke man, and willed that she should continue in her malice, enuy, hatred, banning and cursing; and then he would be reuenged for her vpon all those to whom she wished euill: and this promise was vttered in a lowe murmuring and hissing voyce: and at that present they entred tearmes of a compact, he requiring that she should forsake God, and depend vpon him: to which she condescended in expresse tearmes, renouncing God, and betaking herselfe vnto him. I am sparing by anie amplification to enlarge this, but doe barely and nakedly rehearse the trueth, and number of her owne words vnto mee. After this hee presented himselfe againe at sundry times, and that to this purpose (as may probably bee coniectured) to hold her still in his possession, who was not able, eyther to looke further into these subtilties, then the superficiall barke thereof, or not discouer the depth of his designements, and in other formes, as of a mist, and of a ball of fire, with some dispersed spangles of blacke; and at the last in prison (after the doome of iudgement, and sentence of condemnation was passed against her) two seuerall times,

Proposition 4.

Proposition 5.

times, in that figure as at the first: only at the last he seemed to haue a paire of horns vpon his head, and these as shee came downe from her chamber, being sent for to conferre with some learned and reuerend Diuiues, by whose prayers and instructions she might be brought to the sight and confession of her grieuous offences, be regained and rescued out of his hands, brought to repentance, and the fauour of God, assured hope of mercie, and eternall life, and at these times he wished her to confesse nothing to any of them, but continue constant in her made promise, rely vpon him, and hee would saue her. This was too high a straine aboue his reach to haue made it good, and a note of his false descant, who hauing compassed this wretched woman, brought her to a shamefull and vntimely end; yet doing nothing herein contrary to his malicious purposes, for hee was a murtherer from the beginning, *Iohn* 8.44. Now then, to descend to particulars, and the effects of this hellish associaction made. Being thus ioyned and linked together in a reciprocall league, he beginneth to worke for her, in procuring the mischiefe of those whom she maligned, whereof these few acknowledged by her selfe, may yeeld some taste of more, though concealed.

Her

¶ Her wicked practise against Iohn Orkton.

THe first who tasted of the gall of her bitternes was *Iohn Orkton* a Sailer, and a man of strong constitution of body, who about some fiue yeares sithence, returning out of Holland in the Netherland, or low Countries beyond the Seas, happened, for some misdemeanors committed by him to strike the sonne of this *Mary Smith* (but in such sort as could not in reason bee offensiuely taken) who hearing his complaint, came foorth into the streete, cursing and banning him therefore, as oftentimes shee did, dwelling in the next adioyning house, and wished in a most earnest and bitter manner, that his fingers might rotte off; whereupon presently hee grew weake, distempered in stomacke, and could digest no meate, nor other nourishment receiued, and this discrasie or feeblenesse continued for the space of three quarters of a yeare; which time expired, the fore-mentioned griefe fel downe from the stomacke into his hands and feete, so that his fingers did corrupt, and were cut off; as also his toes putrified & consumed in a very strange and admirable manner. Neuertheleſſe, notwithstanding these calamities, so long as hee was able, went still to Sea, in the goods and shippes of sundry Merchants (for it

was

was his onely meanes of liuing) but neuer could make any prosperous voyage (as then other men did) eyther beneficiall to the Owners, or profitable to himselfe. Whereupon, not willing to bee hindrance to others, and procure no good for his owne maintenance by his labours, left that trade of life, and kept home, where his former griefe encreasing, sought to obtaine help and remedie by Chirurgery, and for this end went to Yarmouth, hoping to be cured by one there, who was accompted very skilfull: but no medicines applyed by the Rules of Arte and Experience, wrought any expected or hoped for effect: for both his hands and feete, which seemed in some measure euery euening to be healing, in the morning were found to haue gone backeward, and growne far worse then before: So that the Chirurgian perceiuing his labour to bee wholly frustrate, gaue ouer the cure, and the diseased patient still continueth in a most distressed and miserable estate, vnto the which hee was brought by the hellish practises of this malitious woman, who long before openly in the streetes, (whenas yet the neighbours knew of no such thing) reioycing at the calamity, said, *Orkton* now lyeth a rotting. And no maruell though she could tell that which herselfe had done, and her good maister would not suffer to be concealed, but that the testimony of her owne tongue should remayne as a record towardes her further detection and condemnation, who sought meanes of her voluntary accord to be reconciled with the wofull distressed

party, but this was nothing else but to plaister ouer and disguise her former inhumane and barbarous actions, for no reliefe at all followed thereof: for oftentimes, as hath beene prooued, the [a] diuells and witches his instruments doe cause such diseases, which neyther the one, nor the other can remoue againe. And this is not any vaporous imagination, but a most vndoubted trueth. For now this poore man continueth still in a lamentable estate, griefe, and paines encreasing, without hope of helpe, except God in the abundance of his tender mercies vouchsafe to grant comfort and deliuerance.

[a] Propositiõ 3.

¶ *Her wicked practise against Elizabeth Hancocke.*

THe second person distressed, by this witch, was *Elizabeth Hancocke*, then widdow, now wife of *Iames Scot*: the maner, occasion, and proceeding of whose dealing against her was thus. She comming out of the towne from the shoppe of one *Simon Browne* a Silkeman, vnto whom she had carried home some worke, which was by him put out vnto her; *Henry Smith*, as shee passed by his doore, tooke her by the hand, and smilingly said, that his ducke (meaning his wife, this woman of whom we now speake) tolde him that shee had stolne her henne; which wordes shee then passed

ouer,

ouer, as onely ſpoken in merriment, and denying the ſame : in the meane time, as they were interchanging theſe words, ſhee came herſelfe, and directly charged her with the henne, and wiſhed that the bones thereof might ſticke in her throat, when ſhe ſhould eate the ſame: which ſpeech alſo ſhe made no great reckoning of, ſuppoſing them to be but words of courſe, and might bee vttered in jeaſt. Neuertheleſſe, afterward better conſidering of the ſame, conceiued much griefe, to bee counted one of ſo euill quality and diſpoſition, and eſpying that hen for which ſhe was accuſed, to ſit vpon the hatch of her ſhoppe doore, went to her, and mooued with the indignity of that ſlaunder, and vniuſt imputation, told her in ſome paſſion and angry manner, that it was a diſhoneſt part thus to blemiſh the good name of her neighbors with ſo vntrue aſperſions: whereupon, breaking foorth in ſome violence, ſhe wiſhed the pox to light vpon her, and named her prowde *Iinny*, prowde flurts, and ſhaking the hand, bade her go in, for ſhe ſhould repent it; and the ſame night, within three or foure houres after theſe curſes and imprecations vttered, ſhe was taken and pinched at the heart, and felt a ſodaine weakneſſe in all the parts of her body; yet her appetite to meate nothing diminiſhed, and ſo continued for the ſpace of three weekes; in which time, when ſhe was any thing well, would come to the doore, and leane vpon the ſtall, whom this *Marie Smith* ſeeing, did euer banne, adding the former curſe, the poxe light vpon you, can you yet come to the doore?

and at the end of these three weekes, beeing but very weake, came foorth as shee vsed to doe, to take the ayre, this mischieuous woman most bitterly cursed her againe, whereupon she went into the house, fell into such a torturing fit, and nipping at the heart, that she fainted, hardly recouerable for the space of halfe an houre, and so grieuously racked and tormented through all parts of her body, as if the very flesh had beene torne from the bones, by the violent paine whereof she could not refraine, but tore the haire from off her head, and became as one distraught, bereaued of sence, and vnderstanding: And the same night the bed whereon she lay, was so tossed, and lifted vp and downe, both in her owne feeling, and in the sight of others then present beholders of her extreamities, by the space of one houre or more, that she was therewith exceedingly terrified, & did thinke oftentimes in her sleepe, that she did see this *Marie Smith* standing before her. And this fit continued sixteene houres, during which passion *Edward Drake* her father came to the Towne, touched with griefe for this torture of his daughter (as parents hearts are relenting and tender, and naturall compassion is soone stirred vp in them) tooke her vrine, went to one for his aduice (whose fact herein is no way instifiable, and argued but a small measure of religion, and the knowledge of God in him) who first tolde vnto him the cause of his comming, that is, to seeke help for his daughter, and then added, that she was so farre spent, that if hee had stayed but one day longer, the woman

who

who had wrongd her, would haue ſpent her heart, and ſo become vnrecouerable, and thereupon ſhewed him her face in a Glaſſe; and further, opened the beginning cauſe of falling out, which was for a hen, which before this, *Drake* neyther knew nor heard of, and then gaue his counſell for remedy, which was the matter ſought for & deſired, & that was in this order. To make a cake with flower from the Bakers, & to mix the ſame inſtead of other liquor, with her own water, and bake it on the harth, wherof the one halfe was to be applyed and laid to the region of the heart, the other halfe to the back directly oppoſit; & further, gaue a box of ointment like triacle, which muſt be ſpread vpon that cake, and a powder to be caſt vpon the ſame, and certaine words written in a paper, to be layd on likewiſe with the other, adding this caueat, that if his daughter did not amend within ſix houres after the taking of theſe receits, then there was no health or recouery to be looked for: & further, wiſhed ſilence to be kept herein, for the womã who had done this, would know any thing.

And being thus furniſhing with inſtructions, and returning home, as hee alighted from his horſe to enter into that houſe where his daughter lay (being the next vnto *Mary Smiths*) ſhee then ſtood leaning ouer her ſhop window, whom hee knew to be that perſon, which was ſhewed vnto him, and ſhe curſed him paſſing by, and told his daughter that her Father had beene with a Wiſard. And the next day following after they had put in practiſe the directions giuen, ſhe affirmed

to diuers of the neighbours, that *Drake* the afflicted womans father, had beene to aske counsell, and made a Witch Cake, but shee would learne how they came to haue that knowledge: yet for the present she found helpe, and was freed from the languishing and other conflicts wherewith she was assaulted by the space of sixe weekes.

After this, being married vnto *Iames Scot*, a great Cat which kept with this Witch (of whose infernall both purposes and practises wee now speake) frequented their house; and vpon doing some scathe, her husband moued therwith, thrust it twice through with his sword: which notwithstanding those wounds receiued, ran away: then he stroke it with all his force vpon the head with a great pike staffe, yet could not kill her; but shee leapt after this vpward almost a yard from the boords of that chamber where she now was, and crept downe: which hee perceiuing, willed his lad (a boy of foureteene yeares) to dragge her to the muck-hill, but was not able; and therefore put her into a sacke, and being in the same, still moued and stirred. Whereupon they put her out againe, and cast her vnder a paire of staires, purposing in the morning, to get more helpe, and carry her away; but then could not be found, though all the doores that night were locked, and neuer heard what afterward became thereof.

Not long after, this Witch came forth with Birchin broome, and threatned to lay it vpon the head of *Elizabeth Scot*, and defiled her cloathes therewith, as she swept the street before her shop

doore

doore, and that in the ſight of her husband, who not digeſting this indignity offered vnto his wife, threatned that if ſhe had any ſuch fits, as ſhe endured being a Widow before marriage, hee would hang her. At this ſhe clapped her hands, and ſaid hee killed her Cat. And within two or three dayes after this enterchange of words betweene them, his wife was perplexed with the like paine and grieſe at her heart, as formerly ſhe had beene; and that for two dayes and a night: wherefore her husband went to this wrathfull and malicious perſon, aſſuring that if his wife did not amend, hee would accuſe her to the Magiſtrate, and cauſe the *rigor of the law to be executed vpon her, which is due to ſuch malefactors. Theſe things were done ſome three yeares ſithence. The party troubled yet liueth, but in no confirmed health, nor perfect ſoundneſſe of body.

** Witches can by no meanes bee ſo eaſily brought to recall the miſchiefe they haue done, as by threats and ſtripes. Remigius in Dæmonolatria, lib 3. c. 3.*

Her wicked practiſes againſt Cicely Balye.

A Third ſubiect whereupon this wrathfull womans anger wrought, was *Cicely Balye*, then ſeruant to *Robert Coulton*, now wife of *William Vaux*, who ſweeping the ſtreet before her maiſters doore vpon a Saturday in the euening, *Mary Smith* began to pick a quarrell about the manner of ſweeping, and ſaid vnto her ſhe was a great fat-tail'd ſow, but that fatneſſe ſhould ſhortly be pul-

led

led downe and abated. And the next night being Sunday immediatly following, a Cat came vnto her, sate vpon her breast, with which she was grieuously tormented, and so oppressed, that she could not without great difficulty draw her breath, and at the same instant did perfectly see the said *Mary* in the chamber where she lay, who (as she conceiued) set that Cat vpon her, and immediatly after fell sicke, languished, and grew exceeding leane; and so continued for the space of halfe a yeare together, during the whole continuance in her maisters seruice; vntill departing from him, she dwelt with one Mistres *Garoway*, and then began to bee amended in her health, and recouer of her former pining sicknesse: for this Witch had said, that so long as she dwelt neere her, she should not be well, but grow from euill to worse.

Thus euery light trifle (for what can bee lesse then sweeping of a little dust awry?) can minister matter to set on fire a wrathfull indignation, and inflame it vnto desired reuenge, the Diuell being willing to apprehend and take hold vpon such an occasiõ, that so he might do some pleasing office his bond-slaue, whom she adored in submisse maner, vpon her knees, with strange gestures, vttering many murmuring, broken, and imperfect speeches, as this *Cicely* did both heare and see, there being no other partition between the chamber wherein shee performed these rites, and the house of her maister with whom she then dwelt, but only a thin seeling of boord, through a cranny or rift whereof she looked, listned attentiuely

vnto

vnto her words, and beheld diligently her behauiour, and might haue seene and heard much more, but that she was with the present spectacle so affrighted, that shee hastned downe in much feare and distemper.

Her wicked practise against Edmund Newton.

THe fourth endammaged by this Hagge, was one *Edmund Newton* : the discontentment did arise from this ground ; Because hee had bought seuerall bargaines of Holland cheese, and sold them againe, by which she thought her benefit to be somewhat impaired, vsing the like kinde of trading. The manner of her dealing with him was in this sort. At euery seuerall time of buying Cheese he was grieuously afflicted, being thrice, and at the last, either she or a spirit in her likenesse did appeare vnto him, and whisked about his face (as he lay in bed) a wet cloath of very loathsome sauour; after which hee did see one cloathed in russet with a little bush beard, who told him hee was sent to looke vpon his sore legge, and would heale it; but rising to shew the same, perceiuing hee had clouen feet, refused that offer, who then (these being no vaine conceits, or phantasies, but well aduised and diligently considered obseruances) suddenly vanished out of sight. After this she

sent her Impes, a Toad, and Crabs crawling about the house, which was a shoppe planchered with boords, where his seruants (hee being a Shooemaker) did worke: one of which tooke that toad, put it into the fire, where it made a groaning noyse for one quarter of an houre before it was consumed; during which time *Mary Smith* who sent it, did endure, (as was reported) torturing paines, testifying the felt griefe by her out-cryes then made.

The sicknesse which he first sustained, was in manner of a madnesse or phrensie, yet with some interposed release of extremity: so that for thirteene or foureteene weekes together hee would be of perfect memory, other times distracted and depriued of all sence. Also the ioynts and parts of his body were benummed, besides other pains and greifes from which hee is not yet freed, but continueth in great weakenesse, disabled to performe any labour, whereby hee may get sufficient and competent maintenance. And by the councel of some, sending for this woman by whom hee was wronged, that he might scratch her (for this hath gone as currant, and may plead prescription for warrant a foule sinne among Christians to thinke one Witch-craft can driue out another) his nailes turned like feathers, hauing no strength to lay his hands vpon her.

And it is not improbable but that she had dealt no better with others then these aboue mentioned. For Mr *Thomas Yonges* of London, Fishmonger, reported vnto me, that after the demand of

a debt due vnto Mr *Iohn Mason*, Silkeman of the same Citie, whose Widow hee married, from *Henry Smith* Glouer her husband, some execrations and curses being wished vnto him, within three or foure dayes (being then gone to Yarmouth in Norfolke vpon necessary businesse) there fell sicke, and was tortured with exceeding and massacring griefes, which by no meanes (hauing vsed the aduise of sundry learned and experienced Physitians in Norwich) could in any part be mitigated, and so extraordinarily vexed thirteene moneths, was constrained to go on Crutches, not being able to feed himselfe, and amended not before this mischieuous woman was committed to prison (accused for other wickednesses of the like kinde) at which time (so neere as he could coniecture) he then receiued some release of his former paines, though at the present when hee made this relation, which was at Candlemas last past, had not perfectly recouered his wonted strength: for his left hand remained lame, and without vse.

But thus much by the way onely, omitting how before this accident a great Water-dogge ranne ouer his bed, the doore of the chamber where he lay being shut, no such one knowne (for carefull enquiry was made) either to haue been in that house where hee lodged, or in the whole Towne at any time.

I doe not insist vpon this, because shee did not nominate him or any other vnto vs, but onely those foure already expressed: and for the wrongs

done to them, she craued mercy at Gods hands, as for all other her sins, and in particular for that of Witch-craft, renounced the Diuell, embraced the mercies of God purchased by the obedience of Iesus Christ, and professed that her hope was onely by his suffering and passion to bee saued. And all these, that is to say, her former grieuous offences committed against God, and his people, her defiance of the Diuell, and reposing all confidence of saluation in Christ Iesus alone, and his merits, she in particular maner confessed openly at the place of execution, in the audience of multitudes of people gathered together (as is vsuall at such times) to be beholders of her death. And made there also profession of her faith, and hope of a better life hereafter; and the meanes whereby she trusted to obtaine the same, as before, hath beene specified. And being asked, if she would be contented to haue a Psalme sung, answered willingly that she desired the same, and appointed it herselfe, *The Lamentation of a Sinner*, whose beginning is, *Lord turne not away thy face, &c.* And after the ending thereof thus finished her life: So that in the iudgement of charity we are to conceiue the best, and thinke shee resteth in peace, notwithstanding her heynous transgressions formerly committed: for there is no maladay incurable to the Almighty Physitian, *Esay* 1. 18. *Ezech.* 33.11. Therefore *Caine* did iniury to God, when conuicted of the barbarous and vnnaturall murther of his righteous brother, cryed out that his sinne was greater then could be forgiuen, *Gen.*4.13

for

for *Gods* mercy is greater then mans misery can be. And euen for the like vnto this very fact, we haue a booke case, already adiudged, and ouer-ruled in those *Ephesians*, who brought their coniuring bookes, sacrificed them in the fire, æstimated at the[a] value of nine hundred pounds of our money, repented of their[b] sinnes, and obtained mercy, *Acts* 19. *vers*. 19.

[a] *Budeus de asse lib.* 5.

[b] The Ephesians were infamous for their Magicall practises, *Appollonius* professing the same in the Citie, so that it grewe into a prouerb, γράμματα Ἐφέσια, the Ephesian letters, which were certaine Characters and wordes, by vertue whereof they obtained good successe in all businesse, victory against others, euasion and escape from dangers; and as we reade in *Suidas*, a Milesian armed with these letters, ouer-came thirty Champions in the games of *Olimpus*, but being remoued by the Magistrate, hauing intelligence thereof, himselfe was subdued. Of these see *Athenęus Deipnosophiston lib.* 12. *Hesichius* in his *Lexicon*. *Plutarchus quæstionum conuiualium, lib* 7. *cap.* 5.

¶ *The eight Proposition, and first consequent.*

NOw then from this premised narration, these two corrollaries or consequents do necessarily follow.

It is not lawfull for any Christian to consult with a witch or wisard, or goe to them for helpe. God himselfe, whose commandement is and must be the rule of our life & direction hath forbidden it, *Leuit*. 19. 31. and 20. 6. *Deuter*. 18. 10. 11. And the Imperiall lawes, haue beene in this case verie respectiue. [a] Therefore, *Leo* the Emperour

[a] *Cod lib.* 9. *titulo* 18. *L. nullus & L. Nemo.*

straitly enioyneth, that none should resort vnto them, and stileth their aduice nothing but meere impostures and deceit; and in the [b] Decrees collected by *Gratian*, the teachers of the people are seriously exhorted to admonish them, that magicall arts and inchantments cannot heale any infirmity: and that they bee the dangerous snares, and subtilties of that ancient enemy of mankind, by which he indeuoureth to entangle them [c]: and these so streight and seuere prohibitions are not without iust and weighty cause. For,

[b] *Gratianus decretorum parte 2.caus.26.qu.7.*

[c] *Danæus in dialogo de sortiarijs cap.6.*

First, wee must haue no commerce or dealing with the diuell, eyther directly and immediately, or mediately and indirectly; for we ought to haue our recourse to God alone in all distresses, and this is that which *Eliah* spake with great indignation vnto the messengers of *Ahaziah*, who went to enquire of *Baal-zebub*, for the recouerie of their Lords health, 2.*King*.1.3. [d] So that wee must not seeke to Sathan, or any of his ministers. For none can serue two maisters, *Matt*.6.24. But as religious *Iehosaphat*, when we know not what to doe, then lift vp our eyes to heauen, 2.*Chron*.20.12.

[d] *Martinus de Arles in tractatu de superstitionibus. Iohannes Gerson de erroribus circa artem magicam articulo 5.*

Secondly, that help which any receiue from them bringeth destruction of our soules, for such as seeke for reliefe this way, make a [e] separation &

[e] In curing diseases the diuell respecteth two ends: the one, that he might seeme to keep the promise he hath made with those his slaues, and retaine them in their malicious practises and infidelity: the other, that hee might draw their faith and trust from God, who are thus healed by witches and wisards his instruments, and cast them downe headlong into destruction of their soules: or if they misse of hoped reliefe which often times so commeth to passe, God withstanding their attempts, then to wound their consciences, and driue them to despaire.

departing

departing from God, which is the death of the soule. And though it may be obiected, that some haue receiued benefite hereby, yet these are not one of tenne. And further, wee are not to iudge heerein of the lawfulnesse of these actions by the successe, but rest vpon the commaundement, for it falleth out sometime, that a thiefe and common robber by the high way, may liue in more aboundance, then those who with a lawfull and honest trade painefully maintaine them selues, yet therefore hee is not iustified. And when wee haue recourse vnto others beside God, we bewray herein our [f] distrust, infidelitie, contempt and rebellion against him, which grieuous sinnes bring his wrath and eternall destruction. But let it be taken for granted, that wee may receiue good by them, yet this maxime is sure, & a truth vnrepealeable, which no distinction can elude; we must not doe euill that good may come thereof, *Rom.* 3.8. [g] yea, it were better to end our dayes in any extremitie whatsoeuer, then to vse these for our helpers.

[f] *Nauarrus in Enchiridio siue manuali confessariorum cap* 11

[g] *Chrysost. cont. Iudeos hom.* 6.

Thirdly, they [h] cure not diseases but in shew, except such as themselues haue inflicted, otherwise those doe returne, as is reported of *Adrianus* the [i] Emperour, who troubled with a dropsie, by magicall charmes did oftentimes empty the water thereof, but in a short space increased againe; and perceiuing the same to grow worse & worse, sought to dispatch and rid himselfe of life, by poyson, or the sword, or some other desperate attẽpts. Or a worse malady (the first being abated) followeth: as I haue knowne one, who vsing the help of

[h] *Tatianus oratione tertia contra Græcos.*

[i] *Xiphilinus ex Dion. in Adriano* μαγγανείαις μὲν τὸ σῶμα γρηστίας ἐπεγένετο πυκνὰ τὸ ὕγρον, πάλιν δὲ ἑαυτὸν ἐπέμπλατο.

a wisard for the cure of a sore in his breast, prescribed in this sort : crossed the place affected with his thumb, and mumbled to himselfe some words in secret, after gaue the patient a powder like the ashes of wood, which was to be boiled in running water, and with it to wash the vlcer, after certaine clouts were to be applyed, with speciall care to lay that side of the clout vnto the sore, which was by him crossed, and marked; and all these clothes must at once be bound vpon it, and euery day the lowest remoued or taken away : thus in short time that anguish and griefe ceased; but not long after the party fell into a more grieuous infirmity, and still continueth therein. Or if the euill be taken from the [k] person presently afflicted, then is it layd vpon his friends children or cattell, and sometime it falleth to the lot of the witch herselfe, so that alwayes the diuell is a diuell, doing euill, and working mischiefe.

[k] Bodine proueth this by many examples in his *Dæmonomania. lib. 3. cap. 2.*

Fourth, a [l] wisard, witch, or sorcerer can not releeue any but by his or her inuocation, and help of the diuell, but this fact is absolutely, and without exception, wicked, and can by no limitation or circumstance bee made tolerable : Therefore they who require this at their hands, which they cannot performe without committing of sinne, be liable to the same vengeance and wrath of God to which they are; for not only the principall offenders, but the [m] accessaries, and consenters to their euill, are worthy of death, *Rom.* 1. 32.

[l] *Binfeldius de confessionibus malificorum. Cardinalis Caietanus in summula titulo de maleficio. Toletus in summa casuum conscientiæ, siue instructione sacerdotum li. 4. c. 16.*

[m] *Gratianus in Decretis parte 2. causa 26. quest. 2. sect. Qui sine saluatore, &c.*

Now before I conclude this poynt, because by these kinde of creatures, many toyes bee vsed, to

shadow

shaddow and maske the diuells suggestion and workes, it shall not be amisse to mention some of them, and among the rest be [n] characters written or grauen in plates of mettall: and for these it is most certayne that Quantities haue no actiue qualitie; and therefore, if any expected successe according to desire doe follow in the vse thereof, it proceedeth from the illusion of Sathan, and is his worke, that hereby he might winne credite to his crafty sleights and conueyances, and procure to himselfe authority, establishing the kingdome of darkenesse, withdraw men from resting vpon God, and reposing their trust in his almighty power, and boundlesse mercy, and sollicite them to expect helpe from him. There are besides these, other idle trifles (for they deserue no better name which are appoynted to be hung about the neck) for Amulets, as [o] powerfull and effectuall remedies against certayne diseases, and pictures made of gold, brasse, lead, wax, &c. which neyther haue nor can haue any other vertue, then that which they doe receiue from the matter wherof they be framed, for the figure worketh not as a cause of alteration; but if it bring to passe any other effect that is from the power of the diuell an old enemy, and craftie deluder of mankinde, and therefore, presupposeth a contract made with him: wherefore [p] *Antoninus Caracalla* condemned those who vsed the same, for the helpe of Tertian and Quartan agues, and *Constantius* [q] decreeth such to be woorthy capitall punishment, and put to death And that naturall couer wherewith some children

[n] Of these characters and Images, *Iohn Gerson de erroribus circa artē magicam dicta 3. litera O. Martinus de Arles de superstitionibus.* *Binfeldius in cōmentar ad titulum Codicis de maleficis et mathematicis*; and examples *Hector Boetius l. 2. historiæ Scoticę, de rege Duffo*, and *Thuanus* lately in the reign of *Charles* the ninth king of France in the 57. Booko of the historie of his times.

[o] *Binfeldius in titulum codicis de maleficis & mathematicis. Martinus de Arles in tractatu de superstitionibus*

[p] *Spartianus in vita Antonini Caracallæ.*

[q] *Ammianus Marcellinus lib. 19. non procul a fine, & lib. 29.*

are borne, and is called by our women, the sillie how, Midwiues were wont to sell to credulous Aduocates and Lawyers, as an especiall meanes to furnish them with eloquence [r] and perswasiue speech, and to stoppe the mouthes of all, who should make any opposition against them: for which cause one [s] *Protus* was accused by the Clergie of Constantinople to haue offended in this matter. And *Chrysostome* often accuseth Midwiues for reseruing the same to Magicall vses. And *Clemens* [t] *Alexandrinus* giueth vs to vnderstand of one *Erecestus*, who had two inchaunted rings, so framed, that by the sound thereof he had direction for the fit time and opportunity in mannaging all the businesses hee intended, and yet notwithstanding was priuily murthered, though hee had warning giuen by that sound which was his vsuall instructer. Thus, none can escape the reuenging hand of God, which pursueth those who haue infeoffed themselues to such vanities, and are besotted with these vnlawfull curiosities. But among all other, charmes and inchaunting spells, haue gotten the start of the rest, which some think absolutely lawfull, and may vpon warrantise bee vsed, and pleade prescription for their iustification; for wee reade in *Homer* [u] that *Vlysses* being wounded by words, stayed the flux of blood; and [x] *Cardanus* tells vs, that himselfe cutting his lip, could by no meanes restraine the flowing blood, vntill he charmed it, and then presently stanched: but dare not affirm whether his owne confidence, or the words did make this restraint. I might adde

[r] *Lampridius in Antonino Diadumeo.*

[s] *Balsamon in commentarijs ad conc. Constantinopolitanum in Trullo cap. 61.*

[t] *Stromateon libr. 1. gestauit* δυο δακτυλίους γραντευμενους ὃν ἀπεθανω δὲ ὅμως δολοφονηθεὶς καὶ τοι φθσημηνατος τῆς ψόφου,

[u] *Odissea 19. vulnus Vlyssis* Αὐτολύκου φίλοι παῖδες δῆσαν ἐπιστεμέως ἐπαοιδῇ δὲ αἷμα κελαινὸν ἔχεθον

Cato de re rustica.

Plin. li. 28. ca. 2.

Bodinus Dæmonomaniae l. 2. c. 2

[x] *De subtilitate libr. 18.*

to

to these, that infallible meanes (as is supposed) by finding out a thiefe with a Siue and a payre of Sheares, with that coniunction[y] *Dies, mies, Iescet, &c.* and the rest of such senceless and monstrous tearmes, a Riddle that *Oedipus* himselfe could not vnfolde. But because this conceit of charming hath ouer-spread it selfe in this Sunneset of the world, and challengeth a lawfull approbation from the authority and practise of ancient[z] Physitians, yea and found some[a] Diuines to be their Patrons respectiuely, and with clauses of mitigation, I thinke it very necessarie to shew the vnlawfulnesse thereof. Wherefore,

First, they had their originall and beginning from the diuell, who abode not in the truth, *Iohn* 8.44. was cast downe with the apostata angels to hell, and deliuered into chaines of darkenesse, 2. *Pet.*2.4. who enuying mans felicity receiued into grace after the[b] fall, himselfe eternally reiected, omitted no occasion to weaken and ouerthrow the same, that the benefite thereof might come but to a few, and the greatest number perish with him for euer. Whereupon he endeuoured to inwrappe the weaker sort of that fraile corporation in superstitions, beguile them with doubtfull and false oracles, and bring to a forme of worshippe contrary to that which God had commaunded, [c] whereby the world beganne to abound with Idolatry, disobedience, contempt, murthers, vncleanenesse, lusts, thefts, lying, and such like outrages: and that hee might with his infections impoyson them more dangerously, and soueraigne in

[y] *Georgius Pictorius in epitome de Magia. cap.21.*

[z] *Vide Ritherhusium in notis ad Malchum de vita Pythagoræ. Alexander Trallian.libr.10.de colico affectu, in fine. Serenus Sammonicus de præceptis medicinæ cap.de Hemitritæo depellenda. Ioh.Langius epistolarum medicinalium lib.1 epist.33.& 34.*

[a] *Aquinas in summa secunda secundæ quest. 96.articulo 4.*

[b] *De differentia inter Diabolos & homines peccatores Augustinus in Enchiridio cap.28.& in suis ad illum cõmentarijs Lambertus Danæus.*

[c] *Peucerus de generibus Diuinationum & titule de incantationibus.*

in their hearts, he vndertooke to worke wonders, imitating such miracles as God had done, and deuised cunningly many subtile sleights and legerdemaines, and for this end most blasphemously abused the glorious and holy name of God, and the word vttered by his mouth, and represented a false shew of those effects, which hee had wrought in nature: and heerein leuelled at two intentions, one to reproch God, and counterchecke his works; the other to ouer-mask and couer his owne secret traps and frauds, perswading men, that by the power of wordes these things were brought to passe, which must needes therefore be of great efficacie: seeing that the world & all things therein were so made of nothing; for he spake, and they were created, and thus practised to disgrace, and extenuate, that admirable and great worke of Creation, and cause men to make lighter account of the Creator, seeing that they also (instructed by him) were enabled thorow the pronunciation of certayne words contriued into a speciall forme, eyther to infuse new strength into things, or depriue them of that which formerly they had, or alter the course of Nature, in raysing tempests, stirring vp thunder and lightning; in [d] taming serpents, and depriuing them of their naturall fierceneſſe and venime, and cause wilde beasts to become meeke and tractable, yea in seeming to make sensible bodies; as cloudes, wind, raine & the like. And thus the diuell is that father who begot Charmes, and brought them foorth, not powerfull in themselues, but by that inter-

[d] *Frigidus in pratis cantando rumpitur anguis Virg ecloga 8.*

nter-league which hee hath with those who are invassaled vnto him.

Secondly, God doth as straitly prohibit them, and seuerely punish the practisers thereof, as others offending in any exercise of vnlawfull arts, *Deut.* 18. 10. 11. There shall not be found among you (instructing the Israelites his people) a charmer, &c. for these are abhomination vnto the Lord, &c. And this is recorded in the Catalogue of those sinnes of *Manasses*, by which hee sought to prouoke God vnto anger, 2. *Kin.* 21. 8. 2. *Chronicles* 33. 6.

Thirdly, words haue no vertue,[e] but either to signifie and expresse the conceits of the minde, or to affect the eares of the Auditors, so that they can worke nothing but in these two respects: first of the matter which is vttered by them, which vnderstood of the hearers, affect the mind diuersly, and that especially when there is ioyned with it a comelinesse of action and pronunciation, as wee we see oftentimes in the speeches of the Ministers of the Word, and in the pleadings of Orators. As when *Paul* reasoned before *Fœlix* and *Drusilla* his wife, of Temperance, Righteousnesse, and Iudgement to come, hee trembled, *Acts* 24. 25. [f] being guilty to himselfe of fraudulent and cruell dealing, of lasciuiousnesse and a filthy life, and therefore might iustly feare vengeance for the same.

A like example to this is that in King *Agrippa*, though working vpon a better subiect, *Act.* 26. 28. And if I may conioyne Diuine eloquence

[e] ῥήματα ἐλαφη-μάτων, & φάτις *Etymologicis dicitur quasi* τὸ φᾶς τῶν τῶ. *De hac materia eruditissimè disputat Franciscus Valesius de sacra Philosophia, cap.* 3.

[f] *Præfectus Iudeæ impositus cuncta malefacta sibi impunè ratus est, &c. Tacitus Annalium lib.* 12. *& historiæ lib.* 5. *per omnem sæuitiam ac libidinem ius regium seruili ingenio exercuit*

with Humane, it is memorable, that while[g] *Tully* pleaded before *Cæsar* for *Ligarius*, accused by *Tubero*, to haue beene confederate with *Pompey*, purposing to put him to death, as an enemy, when the Orator altered, and in Rhetoricall manner inforced his speech, the other changed accordingly his countenance, and bewrayed the piercing words to be so affecting, that the supplications, when he came once to vrge and mention the battell of *Pharsalia*, (trembling and dismayed) did fall from his hands, hauing the passions of his minde extraordinarily moued, and absolued the offender. Or else when by their pleasantnesse, with delight they slide into the hearts of men, and rauish their affections: and thus it was with[h] *Augustine*, as he acknowledgeth of himselfe, that being at *Milaine* where he was baptized by S. *Ambrose*, when he heard the harmony which was in singing of the Psalmes, the words pierced his eares, the truth melted his heart, his passions were moued, and showers of teares with delight fell from his eyes.[i] But these effects are wrought onely in such who vnderstand that which is spoken, but neither of both these properties are to bee found in the Charmes of Wisards: besides, that they are conceiued and expressed in monstrous and vnknowne tearmes, not intelligible, and without signification: and therefore the effects they produce being[k] supernaturall must proceed from that secret compact, at the least made with the Diuell.

Fourthly, these charmes are meere mockeries, and

g ἡ δρξάμενος λέγειν ὁ κικέρων ὑπερφυῶς ἐκίνει *Plutarchus in Cicerone.*

h *Aug. confessionum lib 9 cap. 6 Quantum fleui in hymnis & cãtibus eius suauè sonãtibus Ecclesiæ tuæ vocibus commotus acriter? Voces illę influebant auribus meis, & liquebatur veritas tua in cor meum, & ex ea æstuabat affectus pietatis, & currebant lachrimæ & bene mihi erat cum ijs.*

i *Vide Aquinatem egregie de hac materia disputantè Summa contra Gentes, lib. 43. cap. 105. & tuis Commentatorem Franciscum de Sylueſtris.*

k *Caietanus in summula in titulo: Incantatio. Toletus in summa casuum conscientiæ, siue instructione sacerdotum lib. 4. cap. 17.*

and grosse abuses, both of God, and Men his creatures, I will giue you a taste of one or two, whereby you may iudge of the rest, for they came all out of one shoppe, and are fashioned in one forge, and haue the same workman or Artificer. [l] An old woman craving helpe for bleare eyes, had deliuered a Billet of Paper to weare about her necke, in which was written, *The Diuell pull out thine eyes*, and recouered. Another tied a scroule to a sicke man, full of strange Characters, with which were intermingled a few names of Diuels, as *Lucifer*, *Sathan*, *Belzebub*, *Oriens*, *Behal*, *Mammon*, *Beuflar*, *Narthin Oleasar*, *&c.* and other of this sort; but what manner of blessing this was, and how likely to be medicinable, a Christian truely instructed in Gods word knoweth; and the Lord who is the father of mercies, and God of all comfort, preserue vs from such blasphemies, which are the Diuels Sacrifices.

[l] *Godelmannus in tractatu de magis, Veneficis &c. lib. 1. cap. 8 nº 26 & 27. vide Simonem Maiolum colloquiorum siue dierum caniculorum parte 2, colloquio 3.*

Fifthly, the discreeter sort among the Heathen, by that small glimpse of naturall reason which they had, misliked of these things: [m] And therefore *Cato* among the rest of admonitions to the Bailiffe of his husbandry, giueth this charge, to aske no aduice of any Southsaier, Diuiner, Wisard, or Natiuity Calculator. [n] And *Columella* vtterly forbiddeth all acquaintance with Witches, wherby ignorant people are inforced to expence detestable Arts, and mischieuous deeds. [o] *Hippocrates* doth almost like a Christian discourse of this poynt, and condemne the whole practise of this Art, as iniurious vnto God, who onely purgeth

[m] *Cato de re rustica, cap. 5.*
[n] *Columella lib. 1. cap. 8.*
[o] *Libro de morbo sacro (siue illius sit, siue alterius, nam de authore apud eruditos dubitatio est) statim ab initio. & quædã huc pertinentia habet Theophrastus de plantis lib. 9. cap. 21.*

geth sinnes, and is our preseruer; and for these fellowes who make profession of such wonder-working, brandeth them for Impostors and deceiuers. I conclude with that remarkeable saying of an ancient Diuine; [p] These vanities doe separate and with draw vs from God, though they may seeme to haue something in them to allure and delight vs; yet let no Christian entertaine them, whose hope ought to be setled in God alone. And if thou be in distresse, or afflicted with sicknesse of body, and feele no present release or comfort, what then? here is the tryall of thy patience, haue not recourse to superstitious and vnlawfull helpers, although they promise thee present remedy; and when they fore-tell thee of things which doe truely according to the prediction so fall out, beleeue them not, follow the example of Christ, who rebuked the Diuell, though he called him (as he was indeed) the Son of God. For vnder the vaile of truth he shadoweth falshood; euen as if one should sweeten with honey or sugar the brimme of the Cup wherein he bringeth poyson: But some will say, they call vpon the name of the Lord of Sabbaoth. Well, but this title they giue not to God, but to the Diuell: therefore betake thou thy selfe to God alone, craue health at his hand, and follow the Apostles direction; *If any bee sicke among you, let him call for the Elders of the Church, and let him pray*, Iames 5. 14.

[p] *Procopius Gazeus in Leuiticum.*

The

The ninth Proposition, and second Corrolary.

THere hath alwayes beene some wanton, or peruerse wits, who only to make triall of their skill, would take in hand to defend absurd positions, and commend both such things and persons, which were infamous, and contemptible as [q] *Phauorinus* writ the praise of the Quartane Ague, one of the gout, blindnesse, and deafnesse: [r] *Lucian* of a flye, [s] *Erasmus* of folly, [t] *Synesius* of baldnesse, [u] *Glaucus* in *Plato* of iniustice. And among the exercises of the [x] ancient Orators, wee finde those who strained all their vnderstanding to blaze the honour of that witlesse and deformed Coward *Thersites*. And this they haue performed with great Art and eloquence, onely to shew their faculty, but neuer in good earnest took such a matter in hand. And therefore more deeply is hee to be censured, who hath made himselfe an aduocate to plead the cause of [y] Witches, and defend thē as innocent. And because this is a dangerous example, and doth draw those who are euill affected to offend, hoping for patronage of their impiety, I adde for conclusion this last proposition: Wisards, Witches, and the whole rabble of Sorcerers (no kinde excepted) are iustly liable [z] to extreame punishment. The arguments alleaged for

[q] *Phauorinus apud Agellium. lib.17.cap.12.*
[r] *Luciani encomion muscę.*
[s] *Erasmus.*
[t] *Synesius.*
[u] *Lib.1.de Republica.*
[x] *Extat eius laudatio inter exempla exercitationum Rhetorum ab Henrico Stephano editarum cum Polemonis & Himerij declamationibus.*
[y] *Wierus.*
[z] *Simlerus in 22 Exodi.*

proofe hereof, are many: I will make choyce of a few (with reference to such authors in whose writings more maybee found) and those which are most[a] demonstratiue.

First, God himselfe hath enacted that pœnall statute, *Thou shalt not suffer a Witch to liue.* Exod. 22 18. and nameth here a[b] woman practising this damnable Art for two reasons: First, they are more inclinable hereunto then man. Secondly, that though their fault may seeme, as being the weaker, excuseable, and is in this respect extenuated by some, yet is not therefore to bee spared, whether of that sort which they call[c] good, or bad (for so are they distinguished) & there be some who neuer brought[d] harme vpon any in body, goods, or minde. The cause of this so sharpe a doome, is their compacting with the Diuell, openly or secretly, whereby they couenant to vse his helpe, in fulfilling their desires, and by this meanes make themselues guilty of horrible impiety: for in this they renounce the Lord, who hath created them; make no account of his fauour and protection, cut themselues off from the couenant made with him in baptisme, from the communion of Saints, the true fellowship and seruice of God; and on the contrary yeeld themselues by this confederacy, to Sathan, as their God (and therefore nothing more frequent and vsuall in their mouthes, then my God will do this and that for me) him they continually feare and honour. And thus do at the last become professed enemies both to God and Man. You may adde to this former

[a] Of these all the following reasons. *Binfeldius de confessionibus maleficorum, & in Commentarijs ad titulum legis de maleficis & mathematicis copiosè. Remigius de Dæmonologia, lib.3.cap.vltimo. Peucerus de præcipuis Diuinationum generibus. Erastus de Lamijs. Bodinus Dæmonomanias lib.4.cap.5.*

[b] *Hironimus Oleaster in locum, & Iunius & Tremelius in eundem.*

[c] *Perkins* of Witch-craft.

[d] *Binfeldius in Commentarium ad titulum codicis de Mathematicis & Maleficis.*

ther law, that which is *Leuit.* 19. 26. *& cap.6. You shall vse no inchantment: the soule that turneth after such as haue familiar spirits, and are Wisards, to goe a whooring after them, I will set my face against that soule, and will cut him off from among his people, &c.* Againe, *Deut.*18.10. *There shall not bee found among you any that vseth Diuination, nor an obseruer of times, or an inchanter, or a Witch, or a Charmer, or a consulter with familiar spirits, a Wisard, or Necromancer.* And that God might shew how[e] much *Manasses* had prouoked him to wrath, through his transcendent and outragious sinnes in the Catalogue thereof, his conspiring with Diuels is mentioned 1.*King.*21.8. And therefore is depriued of his kingdome, bound in fetters, and carried captiue vnto *Babel*, 2. *Chron.* 33. 6. 11. and though he repented of these outragious and enormious transgressions, yet God would not bee appeased for them fiftie yeares after he was dead, *Ierem.*15.4.

Secondly, the ciuill lawes in this case are most strict, decreeing them to bee burned, and their goods confiscate, though they were persons of quality, and honourable, seated in dignity, and place of authority: and there is a seuere constitution made by *Charles* the fift in late dayes against them, that though they shall not haue done, or be conuinced to haue hurt any, yet because they attempted a thing vnlawfull, and abhominable vnto God, are extraordinarily to be punished. And concerning this particular, S.*Augustin* discourseth excellently, worthy to be read, *de ciu.dei.l.*8.*c.*19.

[e] *Godelmannus de Magis & veneficis, l.b.3.cap.* 11.*n°.*14.15. 16.*& seq.*

[f] *Anonymus de Mosaicarum & Romanarum legum collatione titulo.*15.

[g] *Constitutiones criminales Caroli 5i. à Georgio Ramo edita cap.* 44.109.*&* 177. Such are exempted from all benefit of those pardons which Princes vse to giue to other malefactors. *Fornerius ad legem* 236. *in Titulo de verborum significatione, vide illum nam multa eruditè scribit, ad propositum nostrum pertinentia.*

Thirdly, God willeth those should bee put to death, who by Diabolicall and vnlawfull Arts, do endeuour to helpe or harme others, whether in act they performe the same, or purpose with intention, conceiuing and thinking they can do it, with ranke Witches must needes be marshalled; and therefore iustly subiect to deserued punishment.

Fourthly, all Idolaters are to dye by diuine appointment, *Deu.* 17. 5. But I thinke no mans forehead is so brasen, that will stand Proctor, and plead guiltlesse for these sort of people, who deuote themselues wholly to the Diuell, though neuer so closely, and with great and cautelous secresie: and no doubt God therefore was reuenged of the Templars, and their detestable wickednesse practised in darknesse and obscurity, who all [h] perished, as it were, in a moment for the same; of which at the full we may be informed in our owne ancient histories.

[h] *Anno Domini* 1312. whose order began 1123. *Thomas Walsingham* in the life of K. *Edward* the 2d, in his English history, and in his *Hypodigma Neustrię.*

Fifthly, they doe solicite others to be of their profession (which is one clause of that contract made betweene them and the Diuell) and consecrate their children vnto him: and against this, there is an especiall caution put in *Deteronomy* 13. 6. 9. 10.

Sixtly, they deserue death as inhumane and barbarous tyrants, for lingringly, *vt sentiant se mori*, that they may feele how they doe decay by degrees, seek the vtter ouerthrow of those whom they doe maligne: and as a further appendix to this, oftentimes by the helpe of their grand teacher,

cher, sowe discord betweene husband and wife, sollicite maydens, yea enforce both them, and married women to vncleane, and vnlawfull lusts, and heerein implore the helpe of the diuell, to accomplish their malicious designes, which transgression is capitall.

Seuenthly, the exercise of this act or vanity is punishable by death, although it be practised but onely in sport and ieast, which may appeare thus, because God hath seriously forbidden (and vnder no lesse forfeiture then of life it self) to aske counsell of a Soothsayer or Coniurer; if this then be a crime of such nature, in those, who it may bee heerein thought not to doe euill, there is no reason to induce any to thinke that hee will spare the wilfull, and purposed authors thereof, and Magitians, who worke onely iuggling trickes, and illusions, and fore-tell some future things, as yet vnknowne vntill they doe so fall out, are not freed from the sentence condemnatorie; much more then those who willingly, and vpon premeditated malice, murther or impaire the life and good estate of other, deserue to stand paralell with them. And there can no reson be yielded of this so sharp a censure, but onely because they haue learned, and accordingly exercise vnlawfull arts, for whosoeuer endeuoureth to bring that thing to passe, by pretending naturall meanes, which exceedeth the power of Nature, and is not thereunto enabled eyther by God, or the ministery of good Angells at his appoyntment, hee must of necessity haue this faculty communicated by some combinati-

bination and inter-league with the diuell.

Eightly, the Iudge or ciuil Magistrate is bound by vertue of that office, and superioritie he sustaineth in the common-wealth, to purge and free that place, in, and ouer which he hath command, of all malefactors, which if he doe neglect, then is a double offender, against the Law both of Iustice and Charity; for hee is obliged by duety to foresee (so much as in him lyeth) that the publike state should be secured, which it concerneth to haue offenders punished, otherwise hee maketh himselfe partner with them in their outrages and offences, and standeth answerable for those dammages sustained by the whole bodie of the people in generall, or vndergone by any particular of the same, for sparing of the wicked [i] is hurting the good, and hee that doth not represse and forbid euill (when it is in his power) doth countenance and maintaine it.

[i] *Pythagoras apud Stobæum.*

Much more might be added, and many examples produced, to manifest, how in all Nations these odious company of witches, and the like haue euer beene accounted detestable; and for their impious deedes requited with neuer dying shame, and vtter confusion, and iustly by law executed; for among the Romans, Mathematitians, [k] and Magitians by the Decree of the Senate were expelled out of all Italy: and amongst these *Pituanus* was throwne downe from the rock *Tarpeius*, and crushed apeeces. *Martius* by the Consuls put to death with the sound of a Trumpet without the gate *Exquilina*: *Publicia* and *Licinia*

[k] *Tacitus annalium li. 2 et consule Lipsium in suis ad eum cõmentarijs.*

cinia [l] women, and seauenty more witches hanged. The [m] speedy iudgement of the Athenians, witnesse of their hatred against these kinde of malefactors, is much commended, who without any other solemnity of proceeding at the onely accusation of a Maide, without delay put one *Lemnia* a witch to death: and it is memorable which *Ammianus* [n] *Marcellinus* hath left in record, that one *Hilarius*, because hee committed his sonne yong, and not of mature yeares, to be taught and instructed vnto a Coniurer, was adiudged to die, and escaping from the hands of the executioner, who had negligently bound him, drawne by force out of the next church of the Christians, to which hee fled as vnto a Sanctuary, and executed.

[l] *Valerius Maximus li. 6. ca 3. Remigius Dæmonolog. l. 3. c. 12.*
[m] *Demosthenes orat. 1. con. 17 i Aristogitonem.*
[n] *Libr. 26.* not farre from the beginning.

The end of [o] *Varasolo*, a famous Inchantresse in Hungarie is dreadfull, who for her sundry witcheries was cast into prison, and there constrayned through extremity of hunger, to teare off and eate the flesh of her owne legges and armes, and at the last, impatient of further delay, there murthered herselfe, and shortned the span of her life.

[o] *Bonfinius rerum Hungaricarum decadis 2. libr. 2.*

But here I stay my hand, take it from the table, and the rather, because much hath already beene spoken to this purpose. Wherefore, for conclusion, I shut vp this whole Treatise with a remarkeable speech of a noble [p] King; Let the streight ri-

[p] *Allaricus apud Cassiodorum li. 9 epist. 18. in qua edictum illius*: and *Cornelius Agrippa*, sometime more then well acquainted with this Art, doth retract his owne books written of secret philosophy, & in plaine tearms and expressly giues his iudgement, that all these lewd women (for this title may include the whole rabble of this blacke Guard) with *Iannes* and *Iambres*, and *Simon Magus*, are to be tormented with endlesse paines in eternall fire. *Cornelius Agrippa De vanitate Scientiarum ca. 48.*

gour-

gor of law bee inflicted vpon all, both practisers and partakers with wisards, by putting any confidence in them; for it is vngodly for man to be remisse and fauourable vnto those whom diuine piety, and our duety to God will not suffer vnpunished. For what folly were it to forsake the Creator and Giuer of life, and to follow the author of death? this dishonest fact, vnbeseeming, and vtterly repugnant to the credite and reputation of a Iudge, be farre from him. Let none countenance that which the Lawes doe condemne, for all are by the Regall Edicts to bee punished with death, who intermeddle with such forbidden and vnlawfull Artes.

FINIS.